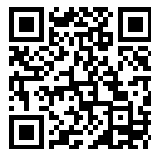


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# *Man's Great Concern*

THE MANAGEMENT OF LIFE

ERNEST R. HULL, S.J.

FOREWORD BY JOHN J. WYNNE, S.J.

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**MAN'S GREAT CONCERN  
THE MANAGEMENT OF LIFE**



# MAN'S GREAT CONCERN THE MANAGEMENT OF LIFE

BY  
ERNEST R. HULL, S. J.

FOREWORD BY JOHN J. WYNNE, S. J.



NEW YORK  
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## FOREWORD

**LIGHT** comes from the East, and India has not yet exhausted its wisdom. It is strange that in what we love to consider the more active West, teachers of religious, as well as worldly, knowledge should be emphasizing the pressing need of a simple book on moral science, when along it comes from far off Bombay, done in form and in terms to suit not only teacher as well as pupil, but mortals generally, the expert student of human nature as well as the average man and woman who seek to know what otherwise must remain a mystery: Life, and its management as man's great concern.

Father Hull has written many a homely book, on subjects in which every human being is interested, though extremely few are competent to say precisely what they mean — Love, Character, Civilization and Culture! and now comes this latest treatise from his pen, **MAN'S GREAT CONCERN: The Management of Life.**

In this book Father Hull treats of Life, not as chemist, biologist, or physician in their several laboratories, striving to resolve the living organism into its components, or to discover means of transforming or improving the physical factor of life: but just



as a man supremely interested in the science of life as a whole, in its spiritual as well as in its physical factor, and above all in its activity, improvement and enjoyment; in the laws, therefore, which not only develop life to all perfection in the individual, but also regulate its relations and influences as between individuals. In simple chapters, by question and answer, he advances from the Programme to the Law of Life, to the knowledge of the Law, its obligation, Observance, Breach and Sanction.

Most people take life, like too many other things, for granted. Just because they are used to its functions, and accustomed to speaking of it in familiar terms, they imagine they know what it really is, and that their experience of it is the best attainable. Father Hull takes nothing for granted. With the painstaking habit of the Scotchman that he is, he analyzes in the most interesting way the elements of life which ordinarily are treated only in elaborate books of psychology or of ethics, and he has the happy faculty of expressing his analysis in terms that the simplest mind can grasp. Thus he analyzes Will, Sense, Passion, Habit, Speech, Imagination. He exposes the processes of all these. He shows how Motive influences each and every one of them; in plain words, he lays bare the action of the human heart, its sense of responsibility, its embrace or evasion of duty, its conflict when drawn by duty or by pleasure. Here is human diagnosis of the highest

order. No medical practitioner could possibly flash such light upon the workings of the human disorder, such as self-conceit, jealousy, sensuality, avarice; or upon the foundations of real life, temperance, justice, fortitude, benevolence, gentleness, diligence, perseverance, respect of human rights, love, brotherhood.

It is all very well to know the principles of law. What is most needed is skill in its application. The crowning chapters of this book tell how the laws of life are to be applied as between parents and children, teacher and pupil, master and servant, merchant and tradesman, author and reader, physician and patient, lawyer and client, official and citizen. Never before has such valuable information been impressed within the cover of a single book. To nine-tenths of its readers it will come as a revelation, nay, they will be disposed to wonder why it has never been presented heretofore. Perhaps when they discover that it is all so simple, they may imagine that moralists have somehow purposely been withholding this doctrine from them, but, as they read, they will realize that precisely to make it all so simple required the patience, the labor, the perceptive powers, the tact — in a word, the genius of Father Hull, and what is quite as important, the atmosphere in which he has lived and labored in far off Bombay.

JOHN J. WYNNE, S.J.



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# MAN'S GREAT CONCERN: THE MANAGEMENT OF LIFE

## PART I

### *OBJECTIVE OR ONTOLOGICAL PRINCIPLES*

Explaining the Destiny of Man, and the Means and  
Conditions of its Attainment

## CHAPTER I

### THE PROGRAMME OF LIFE ; ITS PURPOSE, AIM AND GOAL

[Elementary Matter]

#### 1. WHAT LIFE IS MEANT FOR

##### *1. Did man make himself?*

No, man did not make himself.

##### *2. Who then made man?*

God, the maker and ruler of the world and all that  
is in it, also made man.

##### *3. For what purpose did God make man?*

God made man so that he might lead a good life,  
and thus become perfectly happy.

*4. Can man become perfectly happy in this life?*

In this life man can be happy to some extent; but he cannot attain perfect happiness.

*5. When can man attain perfect happiness?*

Man can attain perfect happiness only in a future life.

*6. Why then did God place man in this life?*

God placed man in this life as a preparation for the future life.

*7. Why was such a preparation necessary?*

Such a preparation was necessary so that man might win for himself that perfect happiness which God wishes him to attain.

*8. How is man to win for himself that future happiness?*

Man is to win for himself that future happiness by living this life according to the law of God.

*9. What is the law of God?*

The law of God is that we must do what is right and avoid what is wrong in thought, word and deed.

*10. What will happen to us if we obey this law?*

If we obey this law we shall be pleasing to God, shall draw down His blessing upon us, and shall win

for ourselves the reward of perfect happiness in the life to come.

*11. What will happen if we disobey this law?*

If we disobey this law we shall be displeasing to God, shall lose His blessing, and shall draw upon ourselves the punishment of misery in the life to come.

## 2. PERFECT HAPPINESS

*12. What is perfect happiness?*

Perfect happiness is freedom from all pain and evil, the enjoyment of all the good we feel the want of, and a certainty that we shall never lose it.

*13. Why cannot we have perfect happiness in this life?*

We cannot have perfect happiness in this life because we suffer much pain and evil; we do not enjoy all the good we feel the want of, and can easily lose what we have got.

*14. Give some examples.*

Pleasure does not satisfy us. If we have much of it we soon get tired, and yet crave for more; again, a life of pleasure makes us soft and weak, and does harm to our health.

Wealth does not satisfy us. The more we get the more we want, and we can easily lose what we have

got. Besides, rich people with all their wealth can still suffer from ill-health, anxiety and worries of all sorts.

Honour and power do not satisfy us. They make us proud and touchy, and fill us with vexation if any one slights us or resists us; and honour and power are easily lost.

Knowledge and cleverness do not satisfy us. If we know much there is much more we do not know; and there are things we cannot do, try how we may.

Health and strength do not satisfy us, because we can always get sick or meet with accidents; and soon we grow old and weak and helpless.

Finally, however much pleasure, wealth, honour and power, knowledge and cleverness, health and strength we may enjoy in this life, it will all come to an end when we die; and we never know how soon we may die.

*15. Does not virtue satisfy us?*

Even virtue does not satisfy us, for our virtue is very imperfect. We know that we ought to be better than we are. We are always falling into faults. We have to struggle against our passions and bad inclinations, and never know what temptations may come upon us.

*16. How can we get the most happiness out of this life?*

We can get the most happiness out of this life by

always doing what is right and avoiding what is wrong. No matter whether we are rich or poor, great or small, healthy or sick, clever or stupid; then at least we know that we are living as God wishes us to live, that we are pleasing to Him, and are making our way towards that perfect happiness in a future life which is our one great desire.

Doing good is the only certainly happy action of a man's life.— *Sir P. Sidney.*

### 3. THE FUTURE LIFE

#### *17. How do we know that there is a future life?*

We know that we are made for a better life than the present one; that the passing joys of this life cannot satisfy us; that we have a deep craving for complete happiness which God would never have put into us unless He intended to satisfy it; and that it can only be satisfied in a future life. Finally all mankind, from the most savage tribes to the most civilised nations, have always believed in a future life; and such a world-wide belief must be true.

#### *18. How do we know that the future life will be a life of happiness for the good and misery for the wicked?*

We know this because God is just, and will treat us as we deserve.

*19. How do we know that good actions deserve reward and bad actions deserve punishment?*

Common-sense itself tells us this. We ourselves reward those that do good and punish those that do evil, and feel that it is just and right to do so. All the more must God recognise that obedience to His law deserves reward and disobedience to His law deserves punishment.

*20. What conclusion follows from this?*

The conclusion follows that it is of the greatest importance for us to do good and avoid evil through our whole life; for only in this way can we make sure of attaining that perfect happiness which God has prepared for us.

## CHAPTER II

### FURTHER QUESTIONS ABOUT THE FUTURE LIFE

[Advanced Matter]

#### 1. PROOFS OF A FUTURE LIFE

*21. Why do all races believe in a future life?*

Because man feels an instinctive horror of the idea of ceasing to exist at death, and a deep confidence that since we do exist we shall go on existing forever.

These feelings are found even in the rudest savages as well as in civilised peoples. They are part of human nature, and must have been put into our soul by God in order to make us realise that there is a future life.

*22. Do young people feel all this?*

Quite possibly not, because they are only starting life, and their deeper feelings and powers of thinking are not developed. But when the idea is put before them it comes quite naturally; and the older they get the more they feel its truth.

*23. What arguments are there to confirm this belief?*

There are four arguments which confirm this belief:—

(1) The first argument is taken from nature:—

Every inborn tendency in nature has some real goal which it can attain. The plants tend to suck up nourishment in order to grow; and nourishment is provided for them. The animals seek their food and pleasure, and food and pleasure are within their reach. The eye is made for seeing, and there are objects to be seen. The ear is made for hearing, and there are sounds to be heard. The animals desire mates, and mates are provided for them; they desire to have young, and the young come, etc.

If this is true of the lower tendencies of plants



and animals, all the more true will it be in case of man's higher powers. Man's mind is made to know truth and goodness, and truth and goodness are ready to be known. The will also has the power of choice, and things to choose between are always coming in its way. But our whole nature craves for well-being and complete happiness, and therefore we must conclude that complete happiness is somewhere to be found. But if it cannot be found in this life, there must be a future life in which it waits for us.

(2) The second argument is taken from the perfection of God:—

God is wise and true. He will not put tendencies in us which are without their goal, and which without their goal would be a useless and deceitful trifling with our feelings. Secondly, God is good and just; and having given us a choice between good and evil, He will certainly reward good and punish evil. But due reward and punishment are not dealt out to us in this life, where often the good suffer and the wicked prosper all life long. Therefore we must look forward to a future life in which reward and punishment will be justly dealt out to all.

(3) The third argument is by comparison:—

The beasts themselves, by following the law of their instincts, do attain that pleasure and comfort which satisfy them. All the more can men expect that by following the law of a moral life they will

also attain that perfect happiness which alone will satisfy them.

(4) The fourth argument is from our moral instincts:—

We all feel that virtue is not merely correct conduct suitable to this present life, but has a deeper value and meaning. For it is the building-up of a good character at the cost of great efforts lasting the whole of our life. If life were to end at death, virtue and the building-up of character would hardly seem worth the while; whereas if the fruits of our efforts are to continue in a future life, they acquire their fullest meaning and value. The ideal is worth striving for if once we realise that it is to be possessed and enjoyed forever. On the other hand what would be the use of acquiring virtue if it were all to vanish at the moment we die?

*24. Does belief in a future life depend on belief in God?*

Without belief in God we should still feel the same desires and hopes of a future life which God has placed in us; but we could hardly understand them, or prove from them the reality of a future life without belief in God.

## 2. THIS LIFE VIEWED AS A PROBATION

*25. How is this life connected with the future life?*

This life is a preparation for the future life, and is our probation for it.

*26. What does probation mean?*

Probation means a proof or test, to see what use we will make of our powers and opportunities; whether we will decide to win our final happiness or to lose it.

*27. How long will our probation last?*

Our probation lasts as long as this life lasts, and comes to an end at death.

*28. What reasons are there for saying this?*

The reasons are these: First, this life is certainly a probation; and all probation must come to an end some time, to be followed by its result. It is reasonable to believe that our probation is limited to this life, for there is no ground for expecting any further probation after it.

Secondly, our better feelings tell us that this life is a serious and responsible thing, not to be trifled with. But men could hardly look upon it as a serious and responsible thing unless the most serious consequences depended upon it. If there were a further probation after this life, the probation of this life would hardly count for anything. A man might argue thus: "In this life I will enjoy myself and never mind about God; and in the next life I will do

better, and so everything will come right in the end." On the contrary, if this life is our only chance no one can argue thus. He must take this life seriously as God means it to be taken; or if he fails to do this, he knows at least what bad results will follow.

*29. What conclusion follows from this?*

It follows that no prudent man can dare to rely on any other chance beyond this life; and his only safe course is to accept it as true, and make sure of his future happiness while he can.

**3. THE CONDITIONS OF THE FUTURE LIFE**

*30. What will our happiness in the future life be like?*

Philosophers argue as follows:—

(1) Our highest desire is for a full knowledge of truth and enjoyment of goodness. But God is the highest truth and goodness; and therefore we shall find our happiness in knowing and loving God as much as we can.

(2) The enjoyment which springs from this knowledge and love, and the certainty that we shall never lose it, will make our happiness complete.

(3) If we really need anything else for perfect happiness, it will also be there, though we do not know in what way.

*31. Shall we resume our bodies in the future life?*

Reason alone tells us little on this subject. On the one hand the body is part of our nature, and so we might naturally expect to resume it. On the other hand the soul can exist, and perhaps it can be happy without the body. We can safely conclude that if the body is necessary for man's final happiness, somehow or other it will be resumed.

*32. What will the misery of the wicked be like?*

It will be a feeling of wretchedness at having turned away from God and lost Him, and having thrown away all chance of happiness. We can safely conclude that there will be some positive punishment added as well.

*33. Will the misery of the wicked ever come to an end?*

There are solid reasons for believing that it will never come to an end.

*34. What are these reasons?*

The reasons are as follows:—

(1) The more important the law, and the greater the dignity of the lawgiver, the more serious should be the punishment for breaking the law. But God's law is most important, and God himself is a lawgiver of the greatest dignity. Therefore the punishment for breaking His law ought to be extremely severe.

(2) In this world great crimes are punished by death, which cuts off the criminal forever from the kingdom whose law he has outraged. Similarly those who outrage God's law should be cut off forever from the kingdom of happiness in the world to come.

(3) Since God has made our future happiness depend on our keeping His law, it is a great mercy that He allows us a further chance after we have sinned once or twice. But if a man could break the law all his life without repentance, and yet be sure of attaining his final happiness after a certain time of punishment, God's terms and conditions would become ridiculous, and God Himself would become an object of mockery.

(4) Since the happiness which God has promised to those who keep His law is to last forever, it is only right that the loss of that happiness by those who break the law should also last forever.

There are also some practical reasons as follows:—

(1) Suppose after a bad life men were merely punished for a time, and then let off and made perfectly happy. In that case people might argue: "Even if I live wickedly all the time of my probation it does not matter. I shall suffer for it, of course, but it will all come right in the end."

(2) Thus in the end the good and the wicked would both become equal, and the good might argue: "What was the use of our painful life of virtue, see-

ing that those who enjoyed themselves in wickedness all their lives get the same final reward, though they have done nothing to deserve it? ”

(3) The idea that the punishment of the wicked lasts only for a time would rob this life of the seriousness which we must properly attach to it. But if the misery of the wicked is to last forever, we see clearly that it is a very serious affair indeed, and moreover that God is not a being to be trifled with. In this we find a strong motive for avoiding all sin, no matter what it costs. We feel that everything depends upon our conduct; and therefore our conduct is the most serious thing we have to attend to.

NOTE.—Catholic readers should bear in mind that our treatment of these subjects is restricted to what is ascertainable by the unaided light of reason, and that revelation tells us a great deal more. [See Preface.]

## CHAPTER III

### THE LAW OF LIFE; OR HOW TO ATTAIN OUR DESTINY

[Elementary Matter]

#### 1. THE LAW OF RIGHT AND WRONG

*35. What is the law of life which God has given us?*

The law of life is to do what is right and avoid what is wrong in thought, word and deed.

*36. Why has God given us this law?*

God has given us this law because He Himself is good, and has made us to be good also. Moreover God has put before us the hope of perfect happiness, and has made it depend upon the keeping of this law.

*37. Are we bound to do all good actions?*

No; it is a good thing to do as many as we can; but we are only bound to do those which come to us as a duty.

*38. Give some examples.*

It is always good to give alms; but we are only bound to give alms in case of serious need. Again it is good to pray much to God; but we are only bound to pray sometimes.

*39. Are we bound to avoid all bad actions?*

We are bound to avoid all bad actions, as well as bad words and bad thoughts.

*40. Why do you add words and thoughts?*

Because words are an action of the tongue, and thoughts are an act of the mind.

*41. Why are we bound to avoid bad words?*



Because they are an improper use of speech, and do harm to ourselves or to others.

*42. Why are we bound to avoid bad thoughts?*

First, because they are bad in themselves; and secondly, because bad thoughts excite bad desires and thus lead to bad actions.

*43. Can we avoid all bad thoughts?*

We cannot always prevent bad thoughts from coming into the mind; but we can at least dislike them, and try to get rid of them, and refuse to give way to them.

## 2. REASONS FOR THE LAW

*44. What is a Law?*

A law is a command imposed by a ruler on those whom he rules.

*45. Why is God our Ruler?*

God is our Ruler because He is our Maker who has given us everything we have. He is therefore our Master to whom we belong, and whose laws we must obey.

*46. Why is it our duty to obey God's law?*

Because a right on one side carries with it a duty on the other. God has the right to command, and therefore it is our duty to obey.

*47. Why does God command good actions?*

God commands good actions because He Himself is good, and has made us to be good like Him, and can only be pleased with us so far as we are good.

*48. Why does God forbid bad actions?*

Because badness is the opposite of goodness; because it spoils us, and makes us become what God wants us not to be.

*49. Are actions good or bad merely because God has commanded or forbidden them?*

No, rather God has commanded or forbidden them because they are good or bad in themselves.

*50. Why are some actions good in themselves?*

For two reasons: First, because they are the proper use of the powers which God has given us; and secondly, because they do good to somebody: either to ourselves, or to other people, or to God.

*51. Why are some actions bad in themselves?*

Also for two reasons: First, because they are an improper use of the powers which God has given us; and secondly, because they do wrong to somebody: either to ourselves, or to other people, or to God.

*52. Give some examples.*

Moderate eating and drinking are good because

they are the proper use of our appetite and do good to our health; while drunkenness or impure sensuality are bad because they are a wrong use of our appetite and do harm to our health.

Honesty and truthfulness are good because they do good to other people, who have a right to such treatment; while lying and cheating are bad because they do harm to other people.

Réverence or worship of God is good because it honours God as He deserves, while blasphemy and irreverence are bad because they dishonour God.

### 3. PRACTICAL SUMMARY OF THE LAW

#### *53. How can we sum up the law in a practical way?*

We can sum up the law practically under two principles: First, always to use our powers as God made them to be used, and never to misuse them. Secondly, always to do what is just and right to God, ourselves and other people.

**NOTE.**—The use and abuse of our powers will be explained in the second part of this book.

Our duties to God, ourselves and other people will be explained in the fourth part.

CHAPTER IV

KNOWLEDGE OF THE LAW; OR  
REASON AND CONSCIENCE

[Elementary Matter]

1. THE VOICE OF CONSCIENCE

*54. How do we know what is right and what is wrong?*

Reason itself tells us what is right and what is wrong.

*55. How does reason tell us?*

Reason tells us that it is right to use our powers as God meant them to be used; that it is right to act justly to ourselves and to other people and to God; and that it is wrong to do the opposite.

*56. What tells us that it is our duty to do right and avoid wrong?*

What tells us this is called the voice of conscience.

*57. What is the voice of conscience?*

The voice of conscience is first of all a judgment of the mind telling us that we ought to do the right and avoid the wrong.

*58. Is the voice of conscience merely a judgment?*

No, the voice of conscience is also a sort of command, which makes us feel that we *must* obey.

*59. What other feelings does conscience cause in us?*

It makes us feel satisfied and happy in doing right, and guilty and miserable in doing wrong.

“There is no witness so terrible, no accuser so powerful, as conscience which dwells within us.”—*Sophocles*.

*60. Why do we have these feelings?*

We have these feelings because we know that God sees what we are doing, and is pleased with us when we do right and angry with us when we do wrong.

*61. Why do we feel miserable when we do wrong?*

Because we know that we have disobeyed God's law, and fear that sooner or later He will punish us for it.

*62. Do we also feel fear of men?*

Yes, we are ashamed, and afraid of being caught and blamed or punished by men. But this is not the same as the voice of conscience, which makes us fear God's anger and God's punishment, even if our sin is secret and nobody can find it out.

*63. Where does this voice of conscience come from?*

It has been put into our souls by God, to make us realise our duty of obeying His law.

[Advanced Matter]

## 2. CONSCIENCE AND BELIEF IN GOD

*64. If a man had no knowledge of God, would conscience speak to him in the same way as it does to us?*

No. Possibly the same feelings about right and wrong might show themselves; but he could not understand their meaning without belief in God.

*65. Why is this?*

Because conscience fills us with a sense of responsibility and duty. But responsibility means being answerable to some one, and duty means that something is due to some one. A man might feel responsibility or duty towards other people because he recognises their rights. But this would not be the same thing as conscience, which means a sense of responsibility and duty to God.

Again, if a man ignorant of God felt fear of punishment, this could only be a fear of the punishment of men; whereas conscience means a fear of the punishment of God.

*66. What conclusion follows from this?*

It follows that without belief in God there can be

no such thing as morality in the sense of an absolute duty. Without God, morality becomes merely a matter of useful conduct, or agreeable conduct, or social custom, and nothing more.

“A conscience without God is like a tribunal without a judge.”

NOTE.—From a writer in America:—

It is perfectly true that sin is a matter of personal disgrace, an unlovely thing, the most shameful fetter that binds the human race; yet it is immeasurably more than all of this. The essence of sin is lawlessness. It is the rebellion of the creature against the Creator; it is man's disobedience of the Eternal Law. Goodness, on the other hand, is the source of all happiness and blessing. It is essentially constructive since it is essentially lawful, being action in union with the Will of God. It is not mere passivity but the utmost of activity, for it renders one like unto God.



### 3. THE DEVELOPMENT OF CONSCIENCE

#### *67. Is conscience the same in all men?*

In some people conscience is clearer and stronger than in others.

#### *68. What is the reason of this difference?*

It is due chiefly to education and habit. Those who are well taught, and wish to be good, hear con-

science more clearly; while those who are ill-taught, and do not care about being good, hear it less clearly, because they hardly listen to it.

*69. Does every conscience agree in judging what is right and what is wrong?*

In the most important matters all agree; but in some details they do not always agree.

*70. What is the reason of this difference?*

It comes chiefly from want of thought, or from some custom which people take for granted.

*71. Give some examples.*

Some savage tribes practise revenge and cruelty on their victims; others live by robbery or violence. Some offer human sacrifices and eat human flesh. Some tribes are in the habit of lying and cheating. And yet they do not seem to look upon these things as wrong.

*72. How do we know that their judgment is false?*

By using our reason we can see that such actions are bad. The more civilised races have seen this and given them up; and even these people themselves, when taught better, begin to see that their conduct is wrong.

*73. Can conscience be improved?*

Conscience can be improved by learning more



clearly what is right and wrong; and also by listening to it and obeying it every time.

*74. How can we learn more clearly what is right and wrong?*

Chiefly by mixing with people who are better than ourselves. If we find them calling a certain action wrong, we begin to see that it is wrong although we did not see it before. Also by seeing that other people are careful in obeying conscience we are induced to obey it too.

#### 4. THE EXCUSE OF IGNORANCE

*75. When we see other people doing wrong, how are we to explain it?*

It can be explained in two ways. Either they are ignorant of God's law and need teaching better; or they know God's law, and wilfully disobey it.

*76. If people do bad actions out of ignorance, are they excused from sin?*

The action is bad in itself; but they are excused from sin because of their good faith and total ignorance.

*77. What is good faith?*

Good faith means that a man is honestly doing

what he thinks right, even though unknown to himself it is wrong.

*78. What is total ignorance?*

Total ignorance is ignorance which a man is altogether unaware of. He thinks he knows the right, while really he does not know it.

*79. Suppose a man suspects he may be wrong, is he still excused from sin?*

No, in that case it is his duty to inquire and seek the truth, so that his ignorance may be removed.

*80. Is it a sin if a man neglects to inquire?*

Yes, it is a sin of neglect or omission; and he is responsible for all the wrong he continues to do through neglecting to inquire. For it is the duty of every man not only to do the right which he knows, but also to find out the right which he does not know.

*81. Suppose a man does a bad act thinking it is right, and only afterwards finds out that it is wrong; is he responsible for that act?*

He is not responsible for that past act; but he will be responsible in the future if he does it again.

*82. Will God punish men for bad acts done in good faith and total ignorance?*

God will not punish them so long as their total

ignorance remains. He only punishes men for doing wrong when they know that it is wrong.

## CHAPTER V

### SIN, OR THE BREAKING OF THE LAW

[Elementary Matter]

#### 1. THE MEANING OF SIN

##### *83. How can we keep the law of life?*

We can keep the law of life: first, by knowing it; secondly, by loving it; thirdly, by always acting according to it and never against it.

##### *84. How can we break the law of life?*

We can break the law of life by taking no notice of it, by not caring for it, by neglecting to act according to it, or by acting against it.

##### *85. If we break the law of life what is that called?*

If we break the law of life it is called sin.

##### *86. What is sin?*

Sin is any wilful disobedience to the law of God, either by doing what is forbidden or by neglecting what is commanded.

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*87. If we do what is forbidden, how is that called?*

It is called a sin of thought or word or deed.

*88. If we neglect what is commanded, how is that called?*

It is called a sin of omission.

*89. But can we sin by not acting?*

We can sin by not acting, whenever the law of God makes it our duty to act.

*90. Give some examples.*

When we are bound to pray and neglect to pray.

When we are bound to do justice to others and neglect to do so.

When we are bound to help others and fail to help.

When we are bound to prevent harm and allow it to go on.

In all such cases we sin by doing nothing when it is our duty to do something.

## 2. TEMPTATION TO SIN

*91. What is it that induces us to sin?*

What induces us to sin is called a temptation.

*92. What is a temptation?*

A temptation is an inclination to commit sin which needs an effort of the will to resist it.

*93. Where does temptation come from?*

Temptation can come from ourselves or from other people.

*94. How does temptation come from other people?*

It comes from other people setting us a bad example, or encouraging or persuading or driving us to sin.

*(See Chapter IX on Self and Others.)*

*95. How does temptation come from ourselves?*

It comes from our bad thoughts, bad feelings or bad desires.

*(See Part II on The Powers of Man.)*

*96. What must we do when we feel temptation?*

We must set our will against the temptation, and turn our thoughts from it and attend to something else. We must also ask God to help us to overcome the temptation.

### 3. REPENTANCE AND FORGIVENESS

*97. What must we do if we have fallen into sin?*

If we have fallen into sin we must be sorry for it, and resolve not to sin again, and to be on our guard against that sort of temptation in the future. We

must also tell God we are sorry, and ask Him to forgive us.

*98. If we do this will God forgive us?*

Without divine revelation we cannot be quite sure. But knowing that God is good and kind, and wishes well to us, we can at least hope and trust that He will forgive us if we really resolve not to sin again.

*99. Suppose we sin often what are we to do?*

We must be sorry for it every time, and ask God to forgive us every time, and make greater efforts every time, lest we get into a habit of sin, and end in losing our final happiness.

NOTE.—What a habit means is explained in Chapter VII.

## CHAPTER VI

### FURTHER QUESTIONS ABOUT SIN

[Advanced Matter]

#### 1. MAN'S POWER TO SIN

*100. Whence comes man's power to sin?*

Man's power to sin comes from his free will, which can choose to do good or to do evil.

*101. Why has God given us the power to do evil?*

God has given us the power to do evil because He does not want us to be mere machines which cannot help being good. He wants us to serve and obey Him by our free choice, so that we may be pleasing to Him and deserve His reward.

From the *Times of India*, Jan. 5, 1918:—

“God will not interpose to break or nullify the will of man, for that would turn him into a machine, whereas He has chosen to make him free. The object of this is that man should freely choose what is good; because there is nothing which can compare in value with a will which freely chooses what is good.”

*102. Explain this more fully.*

A will that freely chooses what is good unites itself with the will of God, which loves everything that is good. On the contrary a will which chooses evil sets itself against the will of God and becomes as unlike God as possible. The value of a good will in man lies in this, that it *deliberately* chooses to be good; and so a man who always uses his will properly is the best possible man that can be.

*103. What follows from this?*

It follows that virtue is the greatest good possible to man, and sin the worst possible evil. Moreover it shows us why God attaches so great a reward to vir-

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tue and so great a punishment to sin. It also shows the value of temptation.

### *104. What is the value of temptation?*

The value of temptation is that it enables us to choose good and avoid evil when it is hard to do so. In this way we can show more clearly the goodness of our will and our wish to please God.

### *105. Give some examples.*

Children show love to their parents far more by doing for them things that are difficult and painful, than by doing things that are easy and pleasant. A soldier shows love for his country much more by fighting in the trenches than by practising drills at home.

### *106. Will the reward be greater for difficult actions than for easy ones?*

The reward will be greater because of the difficulty which we overcome for the sake of avoiding sin.

## 2. THE EFFECTS OF SIN

### *107. What are the effects of sin?*

The effects of sin are: first, to spoil our nature and make us what God wants us not to be; secondly, to outrage the majesty of God and to offend Him by breaking His law; thirdly, to excite His anger and



make ourselves liable to punishment; fourthly, to throw away our chance of final happiness.

*108. Is one single sin enough to cause the loss of our final happiness?*

In strict justice one serious sin is enough to cause the loss of our final happiness, because we have rebelled against God and broken the conditions on which final happiness is offered to us. Hence the importance of asking for forgiveness.

*109. If a man sins often and leads a bad life, is there still hope of forgiveness?*

There is still hope for forgiveness if the man repents and gives up sinning. But the longer a man sins, the less likely is his repentance to be deep and sincere.

*110. Suppose a man is wicked right down to the moment of his death?*

Even at the moment of death there remains some hope; but he is running a terrible risk.

*111. Why is he running a terrible risk?*

The reason is this. By a long life of sin a man gets the habit of turning his thoughts and desires away from God to wicked pleasures; and it is not likely that he will suddenly turn round just at the last moment, and begin to hate what he has loved.

and to love what he has hated for so many years. His repentance may be nothing but a cowardly fear of death and punishment, which is not enough to win forgiveness. Hence, although God may be ready to forgive even at the last moment, one can hardly expect that such a man will truly repent.

“Late repentance is seldom true, but true repentance is never too late.”— *R. Venning*.

*112. What conclusion follows from this?*

It follows that we should fight hard against the very first beginnings of sin. For if we sin once we are likely to sin again, and get into the habit of sinning all our life, and so run the risk of a bad death.

### 3. FORGIVENESS AND PUNISHMENT

*113. Suppose God forgives the sin, will any punishment remain?*

It is reasonable to believe that God will still punish every sin in some way, even though the sin itself is forgiven.

“Punishment is the other half of crime.”— *Hegel*.

*114. In that case what would be the use of forgiveness?*

Forgiveness would be of great use; for it would give us back our chance of final happiness which had

been lost by sin. The punishment would not last forever, but only for a time.

*115. What reasons can be given for this view?*

First, if God were to forgive the sin and let us off all punishment at the same time, this would make forgiveness too cheap and easy. It might make us look lightly on God and His law, and lose sight of the seriousness of sin.

Again, such easy forgiveness would be unfair to those who fight bravely against sin. People might argue: "What is the use of resisting temptation? Why not give way to sin, and then repent of it and ask for forgiveness each time?" But if every sin has some punishment attached to it, people must see that it is worth while to suffer a little pain in resisting temptation now, rather than suffer greater pain afterwards by being punished for giving way.

## CHAPTER VII

### DEGREES OR GRADES OF SIN

[Elementary Matter]

#### 1. GREATER AND LESSER SINS

*116. Are all sins equally bad?*

All sins are bad in some degree; but there are greater and lesser sins.

*117. What makes the difference?*

Sins are greater or less according to the amount of wrong done.

*118. Give some examples.*

To murder a man is a very great sin; to strike him in the face is a lesser sin.

To steal \$100.00 is a very great sin; to steal a dime is a lesser sin.

To tell a harmful lie is a greater sin, to tell a harmless lie is a lesser sin.

2. GREATER OR LESSER GUILT

*119. Can the same sin be sometimes more guilty and sometimes less guilty?*

A sin is more guilty when done wilfully after thinking about it; and is less guilty if done suddenly under temptation without having time to think.

*120. Give some examples.*

To arrange beforehand to attack a man is far more guilty than to attack him in a sudden fit of excitement.

To plan a robbery and watch for the chance to carry it out is far more guilty than to give way to a sudden temptation and help oneself from a desk.

To think out a lie and tell it boldly is far more

guilty than to tell it suddenly under the influence of fear.

*121. What causes make the guilt less?*

Several causes; for instance:—

(a) Dullness of mind, or want of full knowledge or attention, so that the wrongness of the action is not very clear.

(b) Strong passion exciting the body to act before the mind sees its duty and power to stop it.

(c) Fear, threats or strong persuasion from others which interfere with liberty and choice.

*122. Do such causes stop the use of free-will altogether?*

Except in rare cases, where they completely overpower the mind, such causes do not stop the use of free-will altogether. They only make its use more difficult, calling for greater effort.

*123. Does ignorance prevent the use of free-will?*

No, ignorance does not prevent the use of free-will; but it may cause a man to make a wrong choice without knowing it; and if the ignorance is total it excuses him from guilt for that very reason.

*124. What is the worst possible kind of sin?*

The worst possible kind of sin is any serious sin

which is done wilfully and on purpose, knowing all the time that it is wrong.

*125. Is it important to avoid even lesser sins?*

Yes; partly because all sin is bad; but also because if a man gets used to committing smaller sins he will easily slip into bigger ones, and begin to look lightly on all sin.

## CHAPTER VIII

### INDIFFERENT ACTS

[Advanced Matter]

#### 1. GOOD, BAD AND INDIFFERENT

*126. Are all actions either good or bad in themselves?*

No; besides good and bad acts there are also indifferent acts.

*127. What is an indifferent act?*

An indifferent act is one which is neither commanded nor forbidden; which is innocent and allowed in itself, but which under certain circumstances can become bad.

## 2. CIRCUMSTANCES ALTER CASES

*128. Under what circumstances can such an act become bad?*

It can become bad when it carries with it certain bad effects which we are bound to avoid.

*129. Give some examples.*

It is in itself an innocent thing to throw stones out of the window; but if there is danger of breaking people's heads down below, it is not allowed.

It is in itself an innocent thing to read; but if the book happens to contain anything which does harm to religion, or tempts us to sin, the reading becomes bad.

It is allowed to enjoy amusement which is not sinful in itself; but if it takes us away from our duty it becomes bad.

Going to the races and laying a bet is allowed; but if it runs the risk of ruining ourselves or our family it becomes bad.

Speaking about facts is in itself innocent; but if it causes mischief to do so, we ought to keep silence instead.

Offering a drink to a friend is allowed; but if it will tempt him to get drunk it becomes bad.

## 3. THE END OR INTENTION

*130. Is there any way in which even a good act can become bad?*

Yes, even a good act can become bad if done with bad intention or for a bad purpose.

*131. Give some examples.*

Suppose a man gives charity to a poor person in order afterwards to draw that person into sin.

Suppose a man pays another man's debts in order to get him under his evil power.

Suppose a man professes a certain religion simply in order to gain some worldly advantage.

Suppose a man gives money not out of charity but merely to flatter his own vanity and pride.

## 4. THE END AND THE MEANS

*132. If we have some good purpose in view, may we use any means which will help us to it?*

We may use any means which are innocent, but we must not use any means which are sinful.

*133. Give some examples.*

Suppose we wish to help the poor or support our family, we are not allowed to steal or cheat for that purpose.

Suppose we want to help a friend on, we are not



allowed to give him a false certificate or testimonial.

Suppose we wish to save a friend from trouble, we are not allowed to tell lies in his favour, or to bribe the police.

Suppose we want to stop a bad man from doing harm to others, we are not allowed to shoot him to get him out of the way.

Suppose we want to pass an examination to help us on in life, we are not allowed to cheat by getting a secret look at the examination paper beforehand.

*134. What famous saying contains this truth?*

The saying: "We must not do evil that good may come."

## 5. EXCEPTIONAL CASES

*135. What about the saying that "The end justifies the means"?*

As a general principle it is not true; a good end *never* justifies an *evil* means.

*136. But does not the end sometimes justify the means?*

In a certain sense it does; that is to say, there are certain things which usually are not allowed, but *sometimes* because of certain good effects they are allowed.

*137. Give some examples.*

Usually it is not allowed to kill a man; but the Government may kill a public criminal in order to protect the general public and prevent such crimes from spreading. The same is true of killing in self-defence or in a just war.

Usually it is not allowed to cut off a limb or member; but in case of disease it is allowed, in order to save life or restore health.

Usually it is not allowed to cause pain to others; but this is allowed when necessary to punish a child so as to cure its faults.

Usually it is not allowed to risk one's life. But it is not only allowed but is an act of great virtue to risk one's life to save others.

Usually it is not allowed to take other people's things; but taking a loaf to save the life of a starving man would be allowed.

*138. Why are such exceptions allowed?*

Reason tells us that they are allowed because of certain important good results which ought to be secured.

*139. What then is necessary in order that an action may be good?*

First, an action must be good in its object; that is to say, the thing done.

Secondly, it must be good in its circumstances;

that is, it must not carry with it any evil effects which ought to be avoided.

Thirdly, it must be good in its end; that is to say, it must be done with a good intention and purpose, and not with an evil one.

If there is anything wrong with any of these three, the whole action is spoiled and becomes bad.

*140. Is it possible to raise indifferent acts into virtues, so that they deserve God's reward?*

Yes, our most ordinary actions become pleasing to God if we look upon life as a gift from Him, to be used in His service, and offer our actions to Him in that spirit.

## 6. WHAT TO DO WHEN IN DOUBT

*141. How can we think of all these things every time we act?*

In most cases there is no difficulty. We see at once that the action is either good, or innocent and allowed, or bad. It is only now and then that a difficult case arises.

*142. In such a difficult case what are we to do?*

In such a difficult case we must pause and think, and not act till we have cleared up the doubt.

*143. Are we allowed to act before the doubt is settled?*

If it is not clear that the action is wrong, and there seems some good reason for thinking it is right, we are allowed to act. But if we seriously suspect that it is wrong, we must not act until we have made sure.

*144. Supposing we have to decide suddenly and have no time to think?*

In that case we are allowed to do the act, unless it seems fairly clear that the thing is wrong.

*145. Suppose we act in good faith and afterwards find that the action was wrong?*

In that case we cannot be blamed; but we must get our mind clear on the subject, so as to know what to do if such a case occurs again.

## CHAPTER IX

### SELF AND OTHER PEOPLE

#### [Elementary Matter]

#### 1. HOW MEN ARE CONCERNED IN EACH OTHER'S CONDUCT

*146. Is moral conduct entirely our own concern?*

It is our own concern in this sense, that we are entirely responsible for our own conduct. But other

people are likewise concerned in our conduct, and we are concerned in other people's conduct.

*147. Explain this more fully.*

First, all men have rights and duties towards one another; and each man is bound to respect the rights of every other man, and to carry out his duties to every other man.

Secondly, men have influence over one another, and can exercise that influence for good or for evil. Hence we can easily induce other people to sin, and other people can easily induce us to sin; and any one who causes sin is responsible for the sin.

## 2. RESPONSIBILITY FOR THE SINS OF OTHERS

*148. When do we become responsible for the sins of other people?*

We become responsible for the sins of other people when we set them a bad example; when we encourage or persuade or drive them to sin, or help them to commit it.

*149. Give some examples.*

If we commit sin in the presence of others, or lead an openly wicked life, they are very likely to imitate us; and this is specially the case with the young, who so easily copy what they see older people doing.

If we talk in a wicked way, or encourage or per-

suade or drive others to sin they are likely to commit it; whereas if left to themselves they might not do so.

If we take part in sin with others, we encourage them to sin by committing the same sin ourselves.

*150. When we know about other people sinning, are we obliged to stop it?*

If we have no power over them we can only try and stop it by persuasion or good advice; and we ought to do so if possible. But if we have any power over them, it is our duty to exercise proper control.

*151. Give some examples of this duty.*

Parents are bound to prevent the sins of their children by checking them or punishing them.

Schoolteachers and others in charge of children are bound to do the same.

Employers are bound not to leave temptation in the way of their employees, and to see that they do their duty.

*152. If the other person's sin does harm to somebody else, are we responsible for the harm done?*

(a) If we have encouraged or helped in the sin, we are responsible for the harm done.

(b) If we have neglected to stop it when we were bound to do so, we are also responsible.

(c) But suppose we could have stopped it without being obliged, we are not responsible.

## 3. HOW OTHERS CAN INDUCE US TO SIN

*153. How can other people induce us to sin?*

They can induce us to sin by bad example; by encouraging, persuading or driving us to sin.

*154. If other people become responsible for our sin, does this free us from our responsibility?*

No. Our responsibility for our own sin remains because it is our duty to resist their evil influence.

*155. Explain more fully the effects of bad example.*

When we see other people committing sin, or leading a bad life, we get familiar with the idea of sin, and begin to think lightly of it, especially if they are persons of rank and position or education. We begin to feel that sin is not so serious or shocking or disgraceful as it used to appear; and therefore we easily slip into doing the same.

*156. Explain the effect of bad influence?*

If we mix with wicked companions, they not only influence us by their bad example. They also talk to us about sin, and suggest it, and induce us to commit it; and the more fond we are of them the more likely are we to give way to their influence.

*157. Are we obliged to avoid bad companions even if so far they have done us no harm?*

If they are not altogether bad, and we think we can influence them to be better, and are strong enough to keep them in order, we are not obliged. But if they are likely to harm us, as is usually the case, we are bound to avoid them.

*158. Are we bound to break up friendships if they are doing us harm?*

We are bound to break up such friendships, because it is our duty not only to avoid sin, but also to avoid the occasions of sin.

*159. What is an occasion of sin?*

An occasion of sin is anything which makes sin easy and likely if we do not keep out of its way. A bad companion is all the more likely to prove an occasion of sin, the more fond we are of him.

“How oft the sight of means to do ill deeds  
Makes ill deeds done.”—*Shakespeare.*

*160. Besides bad company, are there other occasions of sin put in our way by other people?*

Yes. Newspapers, books, moving pictures, plays, pictures and statues can all become occasions of sin, if they contain anything which will injure religion or morals, or excite our passions or tempt us to sin.



*161. How can other people drive us to sin?*

An employer can make use of his power to induce an employee to sin, because the employee is afraid to refuse.

Any strong character can influence a weaker character, so that it is very hard to resist.

Bad people can mock or make fun of us because we want to be good. They think it is a manly thing to sin, and treat us as cowards and fools because we hold back from sin.

*162. How can we stand up against this?*

By remembering that virtue is strength and not weakness; that nothing is so manly as to stick to duty in spite of everything. In this way we can show our strength by not giving way to human respect.

## 4. HUMAN RESPECT

*163. What is human respect?*

Human respect means being afraid of other people's opinions, and not daring to do what we know is right, for fear of what they might say or think of us.

NOTE.—Due consideration for other people's wishes and opinions is a virtue of charity and humility. But if we extend this consideration to their wishes and opinions which are bad and vicious, such consideration becomes a vice—the vice of human respect.

*164. How can I stand up against human respect?*

By remembering that I am responsible for my own actions to God, and not to other people; that if I do wrong I shall suffer for it, and not they; that I am not going to spoil myself merely because other people want me to; that I am not going to be a slave to their views and wishes. Make it a matter of pride and self-respect to show a stiff back, and to act "without fear and without reproach."

"If we fear men much," says St. Ignatius, "we shall never do anything great for God; everything done for God stirs up persecution." The test is whether or no we are willing to defy men, and if need be to sacrifice ourselves for the sake of religious principles in our everyday life.

**PART II**  
**SUBJECTIVE OR PSYCHOLOGICAL**  
**PRINCIPLES**

**Self-Management. The Powers and Activities of  
Man and Their Control**

**CHAPTER I**  
**THE HIGHER POWERS OF THE MIND**  
[Elementary Matter]

**1. MAN AND THE ANIMALS**

*165. What is the first practical rule for keeping  
the law of life?*

The first practical rule is to use all our powers as  
God made them to be used, and never to misuse them.

*166. How can we do this?*

We can do this by knowing the different powers of  
man, and then exercising control over them.

*167. What are the powers of man?*

The powers of man are of two sorts: First, the  
lower powers of the body, like those of animals and

plants; and secondly, certain higher powers of the mind.

*168. Explain this more fully.*

A plant is a living being which feeds itself and grows. An animal, besides this, can see, hear and feel; can like and dislike things, and can seek what is pleasant and avoid what is painful. Man has all these powers of the body, but also the higher powers of the mind, namely, intellect and will.

## 2. THE INTELLECT

*169. What is the intellect?*

The intellect is man's power of knowing and thinking.

*170. What is the purpose of the intellect?*

The purpose of the intellect is to know what is true and good, and to separate it from what is false and bad.

*171. What are the chief truths which the intellect can know?*

First, it can know the world outside, and man's place in it. Secondly, it can see that the world cannot have made itself, and must have been made by God. Thirdly, it can know what sort of a being God is; that He is wonderfully perfect and powerful

and good. Fourthly, it can know that man, being made by God, is bound to serve Him and obey His law. Lastly, the intellect can know what the law of God is, and what actions ought to be done and what actions must not be done.

### 3. THE WILL

#### *172. What is the will?*

The will is man's power of deliberately wishing or not wishing things, and of deciding how to act.

#### *173. What is the purpose of the will?*

The purpose of the will is to seek what is true and good and avoid what is false and bad.

#### *174. In what way does the will decide how to act?*

First, by controlling the thoughts of the intellect; secondly, by controlling its own desires; thirdly, by controlling the powers of the body

#### *175. How must the will control thoughts?*

By keeping good thoughts in the mind, and by driving all bad thoughts out of the mind.

#### *176. Why must the will drive bad thoughts out of the mind?*

First, because they are bad in themselves; secondly,

because they excite bad desires and thus lead to bad actions.

*177. How must the will control itself?*

By encouraging good desires and driving out all bad desires.

*178. Why is the will bound to drive out bad desires?*

First, because they are bad in themselves; and secondly, because they lead to bad actions.

*179. How can the will control the body?*

The will controls the body by controlling the senses, passions and movements of the body.

*180. When is the will bound to control the body?*

The will is bound to control the body whenever the body wants to do anything which is bad.

## CHAPTER II

### THE LOWER POWERS OF THE BODY

[Elementary Matter]

#### 1. THE PASSIONS

*181. What are the powers of the body?*

The powers of the body are the senses, the passions and the movements of the different parts.

*182. What are the passions?*

Passions are strong feelings of like or dislike, which rise by themselves and excite us to action.

*183. Give some examples.*

Love, desire, hope or delight in things which are pleasant. Hatred, horror, fear or anger against things which are unpleasant.

*184. Which are the passions that can lead us into sin?*

(1) Those which rise from things we like are:—

Love of eating and drinking.

Love of sensuality or bodily pleasure.

Love of money or other worldly things.

Love of honour, glory and power.

Love of amusement and excitement.

Love of ease and comfort.

(2) Those which rise from things we dislike:—

Dislike of pain, trouble or effort.

Dislike of other people; hatred, envy, jealousy and anger.

Fear of pain, failure or loss, or fear of other people.

*185. What causes the passions to rise?*

The passions rise naturally on seeing or thinking of those things which excite them.

*186. Give some examples.*

The appetite for eating and drinking arises from the sight of food and drink, or the taste or smell of it. The sensual desire arises on seeing or touching sensual objects. Anger arises on seeing a person or thing which we dislike. If the object itself is not seen, the mere thought of it will have the same effect.

*187. How can we prevent the passions from rising?*

By controlling our senses; that is, the powers of seeing, hearing, touch, taste and smell.

“Self-control, the first thing people ought to learn, is often the last.”

## 2. CONTROL OF THE SENSES

*188. How can we control our senses?*

We can control our senses by turning them away from things which excite the passions.

*189. Give some examples.*

By turning the eyes from sights which excite sinful desire or anger.

By refusing to listen to things of the same kind.

By not touching things which excite sensual feelings.

By not tasting things which tempt us to gluttony: and so on.



“God has given us eyelids, as well as eyes. What are eyelids for? Not to see. Your eyes are to see with. Your eyelids are not to see. Remember there are a great many things in life — bad things — and God has given us eyelids that we may not see them, as well as eyes to look at the good things. Use your eyelids. Do not see the bad things.”— *Bernard Vaughan*.

A wise man has said: —

“The greatest self-control is to taste and to abstain.”

*190. What does this mean?*

It means that it is easier to abstain by not tasting things than after tasting them. The same is true of seeing, hearing or touching things which excite passion.

*191. Can we always keep our senses from bad objects?*

Not altogether; but as soon as they begin to excite passion we must turn away from them as much as we can, no matter however pleasing they may be.

### 3. CONTROL OF THE PASSIONS

*192. Can we always keep the passions from rising?*

We cannot always keep the passions from rising;

but we can check them when they rise, and prevent them from leading us to sin.

*193. Is it difficult to check the passions?*

It is difficult to check the passions when they have been allowed to become strong, but it is fairly easy to check them as soon as they rise.

*194. Why is it easier to check the passions in the beginning?*

Because as a rule they begin gently, and become stronger till they are difficult to control.

*195. Suppose a passion has already risen, how must we control it?*

We must control it: first, by setting the will against it; secondly, by turning the senses away from the thing which excites it; thirdly, by turning away the thoughts to something good instead; fourthly, by preventing the body from moving to do the bad action; lastly, by asking God to help us to be firm.

*196. Suppose the body is already doing the bad action?*

In that case we must check it at once, and shake ourselves up, and begin to do something else instead which will make us forget it.

## 4. THE FORMATION OF HABITS

*197. Suppose we give way to passion what will happen?*

If we give way to passion once it will rise more strongly next time, and we are likely to give way to it again and again till a habit is formed.

*198. What is a habit?*

A habit is the readiness of passion to rise quickly and strongly and often, and to pass at once into action, so that sin becomes a regular thing.

*199. When a habit is once formed can it be broken off?*

A habit once formed can be broken off, but only with painful and repeated efforts.

*200. What follows from this?*

It follows that we should be very prompt in checking the beginnings of passion, and not allowing it to grow into a habit. If this is done it will be easy to lead a good life; but if it is neglected a good life becomes a constant struggle.

## 5. SPEECH, MOVEMENT AND IMAGINATION

*201. Is there anything else that needs control?*

Yes, we must also control our tongue, our movements and our imagination.

*202. Why must we control our tongue?*

Because it easily runs away with us, and says things that ought not to be said; and when once started it is very difficult to check.

“Fire and sword are slow engines of destruction in comparison with the babbler.”—*Steele*.

*203. Why must we control our movements?*

Because the body has a way of beginning to act as soon as it feels desire or passion; and if not controlled it will carry us into doing what is wrong.

*204. What is the imagination?*

Imagination is like the eye of the mind, which pictures things just as if they were seen.

*205. Why must we control the imagination?*

Because the imagination can excite desires and passions even more strongly than the senses do.

*206. Is it not difficult to control the imagination?*

It is often more difficult than to control the senses. Therefore we should be careful not to look at things which excite passion; because if we do they are sure to come up afterwards in the imagination, and tempt us to sin.

## 6. EXCUSES FOR SIN

*207. If a man finds his passions strong and difficult to resist, does this excuse his sin?*

The strength of his passion may explain why he fell into sin ; but it does not excuse his sin, because he still has the power to resist.

*208. Is a man excused more easily because he has got into a bad habit?*

The bad habit may explain why he falls so easily ; but it does not excuse the sin, because he still has the power to resist.

*209. Is difficulty no excuse for doing evil?*

Difficulty is no excuse, it only carries with it the duty of resisting more strongly.

*210. Should we be easy in making excuses for sin by saying that we could not help it?*

No. If we excuse ourselves in this way we shall soon begin to believe it, and to look lightly upon sin, and fall into it more easily each time, and end in becoming altogether wicked.

# CHAPTER III

## CONNECTION BETWEEN BODY AND MIND

[Elementary Matter]

### 1. THE STARTING-POINT OF SIN

*211. Do sins start from the body or from the mind?*

Sins sometimes start from the body and sometimes from the mind.

*212. Explain how this happens.*

Sometimes the passions begin first to excite the body and suggest sin to the mind; and then the will agrees and lets the passion have its own way.

Sometimes the mind first thinks of the sin and wishes it, and then the thought excites the passions, and the will causes the body to do the sinful act.

*213. What sins naturally start from the body?*

Those of the animal desires which are excited by the senses; for instance gluttony, sensuality, anger, violence, sloth or laziness.

*214. What sins naturally start from the mind?*

Those which arise from the thoughts and desires

of the mind, such as pride, ambition, avarice, envy, hatred, cheating or lying.

*215. Is sin itself in the body or in the mind?*

Sins of thought and desire are in the mind only; while sins of word and deed are willed by the mind and done by the body.

**2. THE RESPONSIBILITY OF THE WILL**

*216. What part of man is responsible for all sin?*

The responsibility for all sin lies altogether in the will.

“Sin is so voluntary,” says St. Augustine, “that when it ceases to be voluntary it ceases to be sin.”

*217. What conclusion must we draw from this?*

The conclusion is that we must take every means to strengthen the will, so that it may get the habit of always choosing well, and may be prompt and firm in controlling all the other powers both of body and mind.

*218. How can we strengthen the will?*

We can strengthen the will in two ways: First, by filling the mind with the thought of God's law, and the duty of obeying it; secondly, by forming a strong habit of wishing to do our duty; thirdly, by

always doing the right thing just because it is right, no matter whether we like it or not.

*219. Can we strengthen the will only when resisting temptations to sin?*

We can also strengthen the will by always making a prompt and firm choice and acting on it, even in the ordinary affairs of life.

NOTE.—This subject is treated more fully in the third part of this book, on Character.

## CHAPTER IV

### CLOSER STUDY OF THE PASSIONS

[Advanced Matter]

#### 1. PASSIONS IN ANIMALS AND MAN

*220. Tell us something more about the passions; and first, what exactly are they?*

The passions are feelings of our lower nature, which in animals we call instincts.

Instinct, from the Latin *instinguo*, I stimulate, stir up, incite or impel.

*221. What is an instinct?*

An instinct is a bodily feeling which moves us to act in a certain way.



*222. Give some examples in the animals.*

An animal feels hungry and looks for food; it sees food and tries to get it. It feels fondness for its mate and runs to her. It feels anger and attacks some one, or feels fear and runs away.

*223. Of what use are the passions in animals?*

They stir up the animals to run about and seek what is good and avoid what is bad for them.

*224. Why does this happen?*

It happens because God has put pleasure in things which are good for them and pain in things that are bad for them: and thus by following pleasure and pain they do what suits their nature.

*225. Of what use are the passions in man?*

They are of the same use as in the animals; that is to say, they stir him up, through feelings of pleasure and pain, to do things which suit his nature.

*226. Give some examples.*

The pain of hunger and thirst and the pleasure of food drives us to eat and drink, so as to keep up our health and strength.

The pleasure of love drives men to marry and bring up families.

The pain caused by wounds or diseases drives us to avoid them or to cure them.

The fear of death or injury leads us to keep out of danger.

Fear of evil causes us to avoid it; and horror of evil stirs us up to resist it.

## 2. THE FIRST DIFFERENCE

*227. What then is the difference between the passions in animals and in man?*

The first difference is that the animals, who know things only through the senses and bodily feelings, can have only few passions; whereas man, who knows many other things through the mind, can have more passions.

*228. Explain this more fully.*

The animals can only wish for food and bodily pleasure and comfort, just as these things come before them. On the contrary men can think of all sorts of other things. They can perceive the beauty and ugliness of things. They can calculate what will be good or bad for them in the future. They can imagine things which they cannot see, and which are merely possible. They can hope for them and seek to get them. They can discover and invent things, and make all sorts of new things. They have various connections with other people, and can arrange new connections. They can plan out their career in life, in business and society. They can

put before themselves all sorts of aims, and think of the means to their end, and avoid the difficulties which stand in their way. They can build up one great cause of like or dislike out of many little causes. From all these things there arise many desires and activities which an animal has no idea of; and every one of these thoughts and desires in the mind can give rise to a different passion.

Hence besides the simple passions for food, bodily pleasure and comfort found in the animals, man can feel a passion for riches, honours, amusement, excitement; zeal, ambition, envy, jealousy, and hatred of many things which no animal can feel.

### 3. THE SECOND DIFFERENCE

*229. Is there any other difference between man and animals?*

There is another difference. In the animals the passions are their only guide. They must follow them by instinct, and God intends them to do so; whereas in man the passions are not our only guide, and have to be controlled by the mind.

*230. Why is this?*

Because the animals have to live only for bodily ends, while man has to live for spiritual ends.

*231. What difference does this make?*

## CLOSER STUDY OF THE PASSIONS 67

It makes this difference: that whereas animals have no rule except to act according to pleasure and pain, man is a moral being who must act according to duty.

*232. What is the cause of this difference?*

The cause of this difference is because man has intellect and free will; the power to judge what is right and wrong, and the power to choose between them.

### 4. DUTY AND PLEASURE

*233. What follows from this?*

It follows that sometimes duty and pleasure do not agree; our passions would lead us one way, and our duty the opposite way.

*234. Give some examples.*

Sometimes we desire food and drink which are not good for us; or we desire sensual pleasure which is not allowed; or again we feel hatred for somebody when we ought to love him; or we desire money which cannot be got by honest means.

*235. It seems therefore that our passions can sometimes be good and sometimes bad?*

Yes, in themselves they are good because they are instincts which God has placed in us. For God has attached pleasure to certain things which are good for us and pain to certain things which are bad for

us; and therefore the passions move us to act in the right way. On the other hand our connections with God and other people give rise to certain duties; so that what would be right and proper in the animals becomes sometimes wrong and hurtful in ourselves, and must not be done. Nevertheless the passions, even in man, continue to follow their own law, which is to rise by themselves as soon as any exciting object is seen. On those occasions their movements must be checked by the will whenever pleasure is opposed to duty.

#### 5. PASSION AND PROBATION

*236. Why has God arranged that pleasure can be opposed to duty?*

God has arranged it so, as a help to our probation.

*237. How does it help to our probation?*

It helps to our probation by testing what sort of men we are and what we will make of ourselves. By the choice which the will makes between pleasure and duty a man shows whether he is a good or a wicked man. Secondly, whenever a man gives way to his passions he becomes a worse man: and every time he resists them rightly he becomes a better man. In this way he shows not only what sort of a man he is, but what he is going to make of himself in the future.

"What we *do* upon some great occasion will probably depend upon what we already *are*; and what we *are* will be the result of previous years of self-discipline."—*Liddon*.

*238. How does this help us to observe the rule of life?*

It helps in this way. Some people seem to think that their lives should be guided by pleasure and pain. With them the rule of choice is "I like it," or "I do not like it."

But this rule of choice is altogether wrong. The true rule is:—"This is right and good; therefore I will do it, no matter whether I like it or not." Or again: "This is wrong and bad; therefore I will not do it, no matter whether I like it or not."

*239. What sayings will help us to remember this?*

The sayings which will help us are: "Duty before pleasure"; "Virtue for Virtue's sake."

## CHAPTER V

### THE PASSIONS (*Concluded*)

[Advanced Matter]

#### 1. HOW THE PASSIONS WORK

*240. Do the passions lead to action by themselves, independent of the will?*

This is exactly their nature, that the passions stir up the body and lead it to act by itself, just as in the animals.

*241. How does this happen?*

It happens in a wonderful way. The feelings act on the nerves, and the nerves act on the muscles, and the muscles act on the members and cause movements which lead to action at once, without the will acting at all.

*242. Give some examples.*

A baby begins to cry and to suck as soon as it is born. If a man feels itching, the fingers will at once go to the place and begin to scratch. If a stone is coming, or a blow is aimed at the head, the hand goes up at once to ward off the blow. In a fit of anger a man will double his fist to strike. If a strong pleasure stirs the body, the body will move to indulge in it, and so on.

## 2. HOW TO REGULATE THEM

*243. How can the will control such movements?*

As soon as a sinful passion arises and the mind becomes aware of it, conscience says that it is wrong and must be stopped. The will then chooses whether to stop it or not.

*244. Suppose the will neglects to choose?*

In that case the action goes on to the end; but the will is responsible for letting it go on, and is guilty of all the sin which is committed.

*245. Why is the will guilty?*

Because the will could stop it, and is bound to stop it, and yet does not stop it.

*246. Suppose the will positively chooses to go on with the action?*

In that case the guilt is still worse, because the will not merely allows the action but adds its own wicked desire.

*247. Suppose the will decides to stop the action, does the action stop?*

If the will distinctly says No, and tries to stop the action, the action will stop; and gradually the passion itself will cease.

*248. Suppose the passion still goes on, is the will responsible?*

Not if the will continues to prevent the action and refuses to take any pleasure in the passion. But if the will takes any pleasure in the passion, it commits a sin of thought, even though the action itself is stopped.



*249. What is a sin of thought?*

A sin of thought is when the mind thinks of a sinful action and enjoys the thought of it and would like to commit it, even though it abstains from doing so.

*250. Is it dangerous as well as sinful to take pleasure in the thought of the passion?*

It is dangerous as well as sinful, because the thought is likely to cause the will to yield after all, and to allow the action to go on.

*251. Can a passion be so sudden that the action begins before the mind notices it, and before the will has time to act?*

This can sometimes happen.

*252. If the bad action is already going on, are we allowed to finish it?*

No; in such cases we must stop in the middle, as soon as we notice it and can apply our will to it.

*253. Can a passion be so strong and absorbing that the will has practically no power to resist?*

This can happen in people of diseased mind or wild nature, and also in states of distraction, half-sleep or drunkenness.

*254. In such cases how far is a man responsible?*

In such cases a man is responsible just so far as he knows what is going on, and feels the power to resist.

### 3. HOW THE PASSIONS LEAD INTO SIN

#### *255. How do the passions lead us into sin?*

Love for what is pleasant leads us to sin as a means of getting what we want or enjoying it; while dislike or fear causes us to act wrongly towards others, or to shirk our duty by leaving it undone when it is unpleasant.

#### *256. Give some examples.*

(1) A passionate love for some person can absorb us so much as to make us neglect our duties. If the other person is wicked it may cause us to join in wickedness. It can also tempt us to forbidden sensuality.

(2) A passionate love of money or good things can lead us to try to get what we desire by wrong means, such as stealing or cheating or fraud.

(3) A passionate love of honour, glory or power can lead us to seek it by unfair or violent means, or to become proud, haughty and brutal.

(4) A passionate love of amusement or excitement can lead us to dissipate our mind or waste our money, and get so absorbed in it as to neglect our duty.

(5) Any passionate love of bodily pleasures or material things can absorb all our attention and energy, kill our taste for spiritual things, make us forget or dislike the thought of God and neglect religion as well as morality, and lose all love for anything which is high and noble and good.

*257. How does dislike and fear lead us into sin?*

Dislike of a person can lead us to bitter thoughts and feelings of hatred against him; can make us angry or envious or jealous of him; can cause us to talk against him, to do him an injury, to try and ruin him in some way.

Dislike of things can lead us to get angry, or to damage or destroy them.

Dislike of pain, worry or exertion may lead us to avoid it by shirking our duty when it is painful.

Fear of pain and discomfort, and fear of other people or of their opinions, can also have the same effect.

#### 4. SLAVERY TO PASSION

*258. What is the natural effect of giving way to passion?*

The natural effect of giving way to passion is that we become the slaves of passion.

“Passion is a good servant but a bad master.”—*English proverb.*

*259. How does this happen?*

The more a passion is yielded to, the stronger it gets; the more easily it rises each time, the more quickly does it run into action. By repeated acts a regular habit is formed. The will ceases to resist, and the passion becomes our master.

*260. If a man has got into this dreadful state, what should he do?*

He should try at once to get out of it, by stirring up his will, and checking the passion every time.

*261. How is he to do this?*

First, he must try to stir up his religious and moral feelings, and realise and acknowledge to himself that it is very wrong. Secondly, he must cultivate feelings of hatred towards sin, and especially this sin, and make a constant resolve to fight it out of himself. Thirdly, he must control his thoughts and imaginations by driving them out of his mind. In fact he should shake himself up violently, and throw himself into some active occupation which will distract mind and body alike. Fourthly, he should avoid altogether if possible the persons or objects or situations which tempt him or enable him to indulge in it.

Lastly he must think of God and His goodness, and of future reward and punishment, and pray God to strengthen his mind and will against the evil. If

he does this God will be pleased with his courage and goodwill, and will help him gradually to free himself from his slavery.

*262. What saying will be useful in this matter?*

“Act as if everything depended upon yourself, but pray as if everything depended on God.”—*St. Ignatius.*

*263. Suppose in spite of his efforts the man still continues to fall into the sin?*

In that case he must not be discouraged. His frequent falls will only prove the importance of continuing to resist; and so he must increase his efforts, and never think of giving up.

An English proverb runs:—

“If at first you don’t succeed,  
Try, try again.”

*264. What thoughts will encourage such a man to keep up the struggle?*

Let him not think of the past or the future, but fix his mind on this one present temptation. Let him say to himself: “I will at least gain the victory once.” If he gains the victory once let him say to himself: “What I have done once I can do again.” Let him count up his victories, and each one will help him to secure more. By reducing the number of falls he will gradually get rid of the sin altogether.

*265. Suppose he does not get rid of the sin altogether?*

Never mind. Every sin less is a decided gain; and every gain gives new courage and hope of further gains.

*266. How are we to prevent ourselves from falling into this dreadful state?*

First, by cultivating thoughts about God and the love of God, and our duty to serve and obey Him.

Secondly, by realising how wicked sin is; how it offends God and brings His punishments upon us, and threatens to deprive us of our final happiness.

Thirdly, by cultivating a clear knowledge of what is right and wrong, and listening to the voice of conscience and obeying it every time.

Fourthly, by being watchful over the first beginnings of passion and checking them at once.

Fifthly, by keeping the thoughts and senses from all objects which excite the passions.

Sixthly, by making ourselves so busy in good and useful occupations that evil thoughts will have little chance of entering the mind.

Seventhly, by hardening ourselves against pleasure and pain, so that neither of them shall have the power to lead us into sin, nor to draw us away from the straight path of duty, no matter whether we like it or not.

## PART III

### CONSTRUCTIONAL PRINCIPLES

Self-Development, or Making the Most of Ourselves

#### CHAPTER I

#### CHARACTER, ITS MEANING AND VALUE

[Elementary Matter]

##### 1. THE NEED OF CHARACTER

*267. In order to keep the law of life, is it enough to take each action as it comes, and choose to do the right each time?*

It is enough if we really do so every time; but by going on in this way we are very likely to fail, and therefore we need something more.

*268. What more do we need?*

We need strong and regular habits of judging and choosing and acting rightly.

*269. If a man has got such habits, what is he called?*

He is called a man of grit, a man of backbone, a man of character.

*270. What is a man of character?*

A man of character is one whose conduct is guided and governed by principles.

*271. What are principles?*

Principles are general rules of conduct rooted firmly in the mind and regularly acted on.

*272. Explain this more fully.*

The principles must be rooted firmly in the mind so that they are well understood, and easily remembered every time they are needed. Secondly, the will must have a habit of attending to them and of acting on them easily and quickly every time.

*273. What is the result of this?*

The result is that a man of character will be firm and exact in all his actions, so that his life will be consistent and regular.

*274. Suppose a man is without character?*

If a man is without character he will be without principles and habits. He will act this way or that just as interest or feeling or fancy moves him; so that his life will be inconsistent and irregular.

[Advanced Matter]

## 2. DIFFERENT KINDS OF CHARACTER

*275. Can there be different kinds of character?*



Yes, there can be a strong or a weak character, a good or a bad character.

*276. What is a strong character?*

A strong character is one whose grasp of principles is strong, and his use of them firm, prompt and fearless.

*277. What is a weak character?*

A weak character is one whose grasp of principles is weak, and his use of them timid, slow and doubtful.

*278. What is the danger of a weak character?*

A weak character will easily give way to his passions or to evil influence, and get into bad habits and become a bad character.

*279. What is a good character?*

A good character is one whose principles are all good, and are regularly acted on.

*280. What is a bad character?*

A bad character is one whose principles are wrong or wicked.

*281. Which is worse; a man of bad character, or a man without character?*

A man of bad character is worse, because he is bad regularly and on purpose; while a man without char-

acter is a mere slave of impulse. When the impulse is good he will act well; when bad he will act badly. But his fault is rather weakness than malice.

*282. If a character is bad, need it be bad all round?*

No, such a man may have many good qualities, but his character is spoiled by one or other bad principle — generally due to some predominant passion.

*283. What is a predominant passion?*

A predominant passion is some bad tendency deeply rooted in a man, giving rise to many different faults.

*284. Give some examples.*

If the predominant passion is pride or independence, it will lead to ambition, haughtiness, touchiness, jealousy, envy, hatred, anger, violence and the like.

If the predominant passion is sensuality, it will lead to gluttony, drunkenness, impurity, sloth, laziness, dissipation, fondness for pleasure, shirking of duty and the like.

*285. Has every man a predominant passion?*

Not always. But most people have some tendency of that kind, which when once recognised ought to be specially attended to and rooted out. If this is

done, the source of many faults and failings will disappear.

### 3. THE VALUE OF CHARACTER

*286. Is it of great importance to be a man of character?*

Yes; and to be a man of *good* character. For such a man can regulate his whole life according to reason, right and duty, and is not tossed about either by impulses from within or by influences from without. Such a man can steadily work his way towards his final happiness; whereas in case of a man of no character, his whole life and future destiny becomes a matter of chance.

*287. Mention some other practical advantages of character.*

Character helps a man in the general management of life. The grasp of principles causes him to realise his defects and imperfections, and makes him prompt and energetic in rooting them out. It rids him of many faults which spring from weakness and want of grit. A man of character will be prompt in keeping his appointments, true to his promises, accurate and efficient in his work, clear in his decisions and firm in keeping to them. He will be the same to your face and behind your back; and will not give you away or leave you in the lurch. In short, every-

body will find him satisfactory to deal with in every department of life.

A man of weak character or no character will be quite the contrary; a creature of impulse, neither at harmony with himself nor with others; unstable and unreliable, so that no one can know what he will be doing next. Such a man is altogether unsatisfactory to deal with, a nuisance to himself and to everybody else.

*288. What connection has character with carrying out the law of life?*

A very close connection; because the law of right and wrong is the foundation of every good character, the one general rule which guides the whole of life. All other good principles are merely detailed applications of this one. Having a firm grasp of this first principle, a man of character will always be ready to carry it out; whereas a man of weak character or no character will forget it half the time, and take no notice of it unless it happens to appeal to his fancy.

*289. Will character help a man to resist temptations and avoid sin?*

Yes; character strengthens a man both against evil impulses from within and evil influences from without.

*290. Explain this more fully.*

When a man's intellect is filled with good principles and his will is always ready to apply them, he will be quick to notice the first rise of his passions and to check them as soon as they rise. So also he will be on his guard against bad example and the evil influence of others, and will have enough grit and backbone to stand against them.

[Elementary Matter]

4. THE FORMATION OF CHARACTER

*291. In what way can we form our character?*

We can form our character, first, by having a strong wish to do so, and then by exercising both our intellect and will in certain ways.

*292. How are we to exercise the intellect?*

(1) By learning the sound principles of a good life, and making much of them, and taking a pride in them.

(2) By driving out of the mind all bad thoughts or principles, and learning to dislike and to avoid them.

(3) By thinking often about God and our duty to him, and feeling that it is well worth while to become a really good man.

*293. How are we to exercise the will?*

We are to exercise our will, even in the ordinary

affairs of life, by being prompt, firm and regular in doing the right and proper thing, and doing it as well as we can; by trying hard to do well, and allowing no pleasure or pain, like or dislike, to stand in our way.

This exercise of the will in ordinary affairs will form a habit of strong and prompt choice and action, and will help us greatly to do the same in matters of religion and morality, which we must look upon as still more important.

“The secret of success in life is for a man to be ready for his opportunity when it comes.”— *Disraeli*.

“He who neglects opportunities is neglected by them.”— *Russian Proverb*.

“What is worth doing, is worth doing well.”— *English Proverb*.

*294. How are we to use our will when temptations come upon us?*

One way is to face the temptation and stand firm against it, saying: “No, I will not give way.” But often this is difficult, and sometimes there is a danger of giving way if the temptation goes on. Hence we must be ready to use another way.

*295. What is this other way?*

It is *to change our thought*; that is, to get rid of the thought of the temptation, to turn the senses and imagination from it, to shake ourselves up and set

about doing something which will make us forget the temptation.

*296. Should we not gain more strength of character by facing up to the temptation and resisting by sheer power of will?*

In ordinary cases it is good to face up and resist. But when a temptation is very strong and likely to overcome us, we cannot afford to run any risks. In that case it is both easier and safer to turn away from the temptation.

*297. What sort of temptations are to be avoided in this way?*

The temptation to impure sensuality is the chief one; for that is always very dangerous, and becomes more so every moment. For the rest, each one must find out for himself what temptations are dangerous. With some it will be gluttony or drink, with some betting or gambling, with some the wish to steal, and so on.

“Temptations against faith and purity are to be avoided by flight.”

*298. But is it not cowardly to run away?*

Not if you are sure to be beaten in the fight. A homely proverb says: “Discretion is the better part of valour”; and another says:—

“He who fights and runs away  
Lives to fight another day.”

To know our own weaknesses, and to guard against them is not cowardice but prudence.

*299. How do these exercises help to form character?*

These exercises help to form habits; and character is simply made up of habits.

*300. How are habits formed?*

Habits are formed by repeated acts of one kind, while avoiding acts of the opposite kind.

“Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.”

*301. What are the habits which make up a good character?*

The habits which make up a good character are called virtues, while those which make up a bad character are called vices.

*302. In what order shall we study these habits?*

First, we will study the general virtues which lie at the root of good character, and the vices contrary to them. After that we will study the particular vices which a man of good character has to avoid, and then the particular virtues which he must practise.



## CHAPTER II

## THE FRAMEWORK OF CHARACTER

[Elementary Matter]

## GENERAL PRINCIPLES OF VIRTUE

*303. What is the framework of a good character?*

The framework of a good character is that set of principles which should rule and guide all our actions.

*304. When acted on, what are such principles called?*

When acted on regularly they are called virtues.

*305. What is a virtue?*

A virtue is a manly strength in doing good actions easily and regularly.

*306. What are the general virtues?*

The general virtues are four; namely: prudence, justice, fortitude and temperance.

*307. How do these four virtues rule our actions?*

Prudence makes our acts right in themselves; Justice makes them right towards others; while Fortitude and Temperance remove difficulties from our way.

1. PRUDENCE

*308. What is prudence?*

Prudence is a sound use of our judgment and will about the objects we should aim at, and the means we should take to attain them.

*309. What is the one great object we should aim at?*

The one great object we should aim at is to live as God wishes us to live in this life, so as to attain the perfect happiness which He has placed before us.

*310. What are the means of attaining this great object?*

The means are to keep the law of life which God has given us, on the keeping of which our final happiness depends.

*311. What are the means of keeping the law of life?*

The means of keeping the law of life are to use our powers as God meant them to be used and never to misuse them; and secondly, to do what is just and right to God, ourselves and other people.

*312. What are the means for carrying out these rules?*

The means for carrying out these rules are to

watch carefully over our senses, thoughts and feelings; to check our passions and bad inclinations, so as to keep them from leading to sin; to avoid repeated falls into sin which grow into habits; to struggle hard to root out any bad habits which have been formed. Finally, it is part of prudence not only to avoid all sin, but to guard against all dangers of sin.

*313. Does prudence apply also to the ordinary affairs of life?*

It applies to the ordinary affairs of life in this way, that it is right and proper always to act prudently. But prudence as a virtue concerns only our moral conduct and the gaining of our final happiness.

## 2. JUSTICE

*314. What is justice?*

Justice means giving to every one what is due to him; that is, treating every one according to his rights.

*315. What is a right?*

A right is anything that a person has a claim to; anything which he can rightly expect from others.

*316. What is the connection between rights and duties?*

## THE FRAMEWORK OF CHARACTER 91

The connection is very close, because every right on one side carries with it a duty on the other side.

### *317. Who are the persons who have rights?*

The persons who have rights are God, other people and ourselves.

### *318. What are God's rights and our duties to Him?*

God's rights are those of a creator who made us and of a master who rules us. Our duties are to acknowledge God, to praise, adore and honour His perfections and goodness, to acknowledge that we depend on Him, and finally to obey His law.

### *319. What are the rights of other people and our duties to them?*

Other people have a right to be safe in life, body, liberty, property and reputation; and they also have a right to the truth. Our duties are to deal with them in justice, honesty and truth; not to deceive them, or injure them in life, body, liberty, property or reputation.

### *320. What are our own rights and our duty to ourselves?*

Our own rights are the same as those of other people, and specially the right to be treated properly according to our nature. Our duties to ourselves are

to take care of our life and health; to make proper use of our powers and never to misuse them; and to gain for ourselves that final happiness which will be lost by sin.

[Advanced Matter]

*321. Are our duties to ourselves and to other people separate from our duties to God?*

No, every right ultimately belongs to God; so that our duty to ourselves and to other people is also duty to God.

*322. Why then do we separate them?*

We separate them because there are some rights which belong to God only; while He has given certain other rights to men, and has commanded us to respect them as part of our duty to Himself.

*323. Is every sin against ourselves or other people also a sin against God?*

Every such sin is also a sin against God, because it is a sin against His commandments.

*324. In that case is there any such thing as sin against ourselves and against other people?*

The *wrong* is done to ourselves or to other people, but the *sin* itself is against God.

325. *If we do good actions towards ourselves and other people, are these also good actions towards God?*

Yes, they are also good actions towards God, because they are the fulfilment of His law and of our duty to Him.

NOTE.—Hence obedience to our parents and superiors, and to the laws of the State, is also obedience to God, the source of all authority.

### [Elementary Matter]

### 3. FORTITUDE

326. *What is Fortitude?*

Fortitude is strength to stick to our duty when it is painful or difficult.

327. *In what ways can our duty be painful or difficult?*

Sometimes it is painful to the *body*; as when we feel lazy or tired or unwell. Sometimes it may be painful to our *mind*; as when it takes us away from something we like or want to do. Sometimes it may come from our *passions* which are hard to resist. Our duty may sometimes cause a loss of things we are fond of, or perhaps other people may make fun of us, or put difficulties in our way.

328. *Give a striking example of fortitude.*

A striking example is that of the Christian martyrs, who suffered torments and even death rather than give up their faith.

*329. How can we practise fortitude?*

We can practise fortitude by being prompt and firm in our duty when it is troublesome; by facing pain and discomfort bravely, and by never giving up because of difficulties.

*330. What thoughts will help us to this?*

It will help us to remember that sin is the greatest of evils and virtue the greatest good; that the more we resist difficulties *now* the easier it becomes to resist them *afterwards*; that the more we overcome difficulties the greater will be our reward.

#### 4. TEMPERANCE

*331. What is temperance?*

Temperance means strength to stick to our duty in spite of the attractions of pleasure.

*332. Is all pleasure bad?*

No, pleasure is a gift of God helping us to do our actions eagerly and easily; and it is good so long as we use pleasure for this object.

*333. When does pleasure become bad?*

Pleasure becomes bad when for sake of the pleasure we do bad actions, or neglect our duties.

*334. Give some examples of bad actions done for sake of pleasure.*

Eating and drinking too much for the pleasure of taste; giving way to impure sensuality by ourselves or with others; taking amusement instead of doing our duty; betting or gambling beyond our means for the pleasure of the excitement.

*335. How can we practise temperance?*

By being moderate in all our pleasures; by stopping before the pleasure becomes too strong or absorbing; by giving up pleasure for the sake of others; by hardening ourselves to bear pain bravely.

*336. Does not this last belong to fortitude?*

Yes, fortitude and temperance are very closely connected.

*337. Why are they connected?*

Because it is a painful thing to deprive ourselves of pleasure or to resist its attractions, and fortitude is needed for this. Secondly, because pleasure makes us soft and weak, and unfit to bear pain; while the bearing of pain makes us hard and strong to resist pleasure.



## [Advanced Matter]

## 5. THE GOLDEN RULE

*338. Does not temperance also mean moderation, or taking a middle course?*

Yes, the word temperance is also used in the sense of keeping "the golden mean," according to the saying "*In medio stat virtus.*"

*339. What does this saying mean?*

It means that in many cases virtue takes the middle course between two extremes, both of which are vicious.

*340. How does prudence take the middle course?*

Prudence takes the middle course between neglecting to calculate how to act, and calculating so much and so long that it prevents us from acting.

*341. How does justice take the middle course?*

Justice takes the middle course between giving other people too little and giving them too much. If we give them too little we deprive them of their rights. To give them more than their rights is sometimes a virtue; but sometimes it may be bad either for them or for ourselves to do so.

*342. Give some examples.*

A parent can spoil children by giving them too much money or too many comforts, so that they become soft and pampered, or learn to waste things.

A man can do harm by yielding too much to other people's unfair claims, or by giving way to their false opinions.

*343. How does fortitude take the middle course?*

Fortitude takes the middle course between a weak and cowardly yielding to pain, and recklessly exposing oneself to pain.

*344. How does temperance take the middle course?*

Temperance takes the middle course between the two extremes of looking upon all pleasure as good, and looking on all pleasure as bad.

*345. Explain this more fully.*

People can take a sour view of things, and deprive themselves of innocent pleasure which does them good; or they can indulge so much in pleasure as to make themselves soft and dissipated, and neglect their duty.

*346. What bearing have these four virtues on character?*

They provide four principles by which to carry out the great general principle, namely to do what is right and avoid what is wrong in thought, word and deed.

## 6. THE CONTRARY VICES

*347. Suppose a man has not got these general virtues, and acts against them, how do we call such action?*

If it is a single or incidental act we call it simply a sin; but if it is a habit of action we call it a vice.

*348. How are the vices contrary to the virtues?*

Every vice is against *prudence*, because it fails to aim at the right object, or fails to take the right means for attaining it.

Every vice is against *justice*, because it is doing wrong either to God or to ourselves or to other people.

Every vice is against *fortitude* so far as it is committed through yielding to difficulty or pain.

Every vice is against *temperance* so far as it is committed through yielding to ease or pleasure.

## CHAPTER III

## BUILDING UP A BAD CHARACTER

[Elementary Matter]

## PARTICULAR VICES

*349. What must we attend to in forming our character?*

We must attend to two things: first, the vices which we have to avoid; and secondly, the virtues which we have to practise.

*350. What is a vice?*

A vice is a bad inclination rooted in the mind and will, which grows into a habit of sin.

*351. What are the chief vices we have to consider?*

The chief vices we have to consider are pride, avarice, envy, anger, lust, gluttony and sloth.

*352. Why are not all bad actions called vices?*

Because some of them are occasional acts which do not spring from a habit but from a single temptation or impulse; for instance murder, robbery, telling a lie, disobedience to a superior, forging a cheque, etc. Hence we go back deeper into the character and look for those inclinations which are likely to lead to sin at any time; and these inclinations we call vices.

1. PRIDE OR SELF-CONCEIT

*353. What is pride?*

Pride is a self-conceited idea of ourselves leading to contempt for others both above and below us.

**354. *How does pride show itself towards those above us?***

By wilfulness and independence; by despising God or human superiors, and rebelling against them.

**355. *How does pride show itself towards those below us?***

By contempt, tyranny and ill-treatment.

**356. *What other vices are connected with pride?***

Self-conceit, or thinking highly of oneself beyond one's real merits; touchiness, or easily taking offence; vanity, a weak and silly satisfaction over trifles which make for one's credit; arrogance and impudence arising from a false idea of one's own rights or powers; boasting about one's own powers or actions; contempt for others; running down other people in comparison with oneself; ambition for power or honour so as to show one's own superiority; tyranny or lording it over others.

"In general, pride is at the bottom of all great mistakes. All other passions do occasional good; but wherever pride puts in its words, everything goes wrong, and what it might be desirable to do quietly and innocently, it is morally dangerous to do proudly."—*Ruskin*.

**357. *Is there a good kind of pride?***

There is a certain noble self-respect and love of

the ideal, which makes a man feel pleasure in doing great and good actions and never lowering himself to anything mean or wrong. In this sense we speak of a man "taking pride" in being honest, truthful, honourable, great-minded, brave and heroic, and in keeping his reputation without a stain. This is not pride in the bad sense of the word, but a noble love of goodness and virtue.

*358. Is it right to be proud of one's own rank, cleverness or success?*

It is right to feel pleasure in these things so long as we keep to a true idea of ourselves. Such pleasure becomes a vice only when it rests on false self-conceit, or leads to pride and the other faults connected with it.

## 2. AVARICE OR COVETOUSNESS

*359. What is avarice?*

Avarice (or covetousness) is a passionate desire for things which we would like to possess, but which we cannot possess at present, at least not without sin.

*360. To what evils does this lead?*

It may lead to stealing, fraud or unfairness in order to secure what we desire. It also disturbs the mind and feelings, causes discontent and unhappiness, and prevents us from attending to better things.

### 3. ENVY OR JEALOUSY

#### *361. What is envy?*

Envy is a bitter displeasure at finding that other people have qualities, advantages or goods which we have not got ourselves, and would like to have.

#### *362. To what evils does this lead?*

It leads to dislike, hatred and malice toward others, and a wish to deprive them of their credit or advantage, or injure them in some way. It also makes the mind bitter.

### 4. ANGER OR VIOLENCE

#### *363. What is anger?*

Anger is a hot and strong feeling against somebody or something which displeases us, making us wish to attack and destroy or injure the object we dislike.

#### *364. To what evils does this lead?*

Quarrelling, fighting, violence and even murder can easily follow; also hatred, revenge, bitter talking against people and things, ill-temper and disagreeableness.

## 5. LUST OR SENSUALITY

### 365. *What is lust?*

Lust is the animal desire for sensual pleasure, which urges us to indulge in it when it is not allowed.

### 366. *To what evils does this lead?*

It leads to immodest thoughts, imaginations and actions by oneself or with others. It causes us to tempt others to commit the same sin, and thus to wrong them in soul and body as well as ourselves. It also lowers the mind, and destroys our liking for higher things.

## 6. GLUTTONY OR GREED

### 367. *What is gluttony?*

Gluttony is a sinful use of the pleasures of eating and drinking.

### 368. *To what evils does this lead?*

Over-eating leads to ill-health, laziness and sensuality. Drinking too much leads to loss of reason and still greater injury to health, and excites strong inclinations to lust, anger and quarrelling. Both forms of vice lower our character, and cause a dislike for everything which is worthy of a man.



## 7. SLOTH OR LAZINESS

*369. What is sloth?*

Sloth is a slow and heavy habit of body or mind, which causes a man to dislike exertion, and to take things easy or lie still doing nothing.

*370. To what evils does this lead?*

It leads to neglect of one's duty whenever it requires effort, the shirking of everything disagreeable or troublesome; want of energy in all the affairs of life. By lying idle a man easily gets wicked thoughts and desires which excite temptations to gluttony and sensuality.

## 8. CERTAIN OTHER HABITS

## [Advanced Matter]

*371. Are betting and gambling vices?*

In themselves they are simple amusements and not vices; but they can easily grow into vices.

*372. How can betting or gambling grow into a vice?*

First, it can grow into a strong excitement which fills the mind, and causes a restless craving for more excitement. In this way it becomes a passion; that

is, either a wild love of pleasure, or else the vice of avarice, which is a sinful desire for gain.

Secondly, it tempts a man to risk money which is needed for the support of himself and his family; thus bringing ruin on them and doing them great injury.

Thirdly, the more it is indulged in the stronger the passion grows, till it becomes a sort of madness. In this way it can deprive a man of all taste for religion and virtue or any serious work.

*373. Are smoking and drinking vices?*

Smoking and drinking are allowed so long as they do not make a man drunk or injure his health, or cost more than he can reasonably afford.

*374. What advice would you give about alcohol?*

We should give two pieces of advice. First, if so far you have done without it, better leave it alone and do not begin to take it; for it costs much money, and might prove a temptation in your case. Secondly, if having got used to it you find a temptation to take too much, drop the habit at once while it is easy, and before it has become too strong for you to resist.

*375. Is it a vice to go to theatres, moving picture shows, etc.?*

It can become a vice when fondness of amusement

grows into a passion, or when taste for serious things is weakened, so that the mind becomes slack and duty is neglected.

*376. Is fondness for sports and games a vice?*

No, it is a healthy exercise of body and mind, and a practice of courage, self-control and other good qualities. But it must not be allowed to injure health by overstrain, or take up too much time, or lead to neglect of duty.

*377. Is ambition for knowledge, cleverness or success in life a vice?*

All this is right and proper so long as it does not become a passion leading to pride, avarice or neglect of duty.

## CHAPTER IV

### BUILDING UP A GOOD CHARACTER

[Elementary Matter]

#### PARTICULAR VIRTUES

*378. What are the virtues contrary to the vices just described?*

The contrary virtues are humility, contentment, benevolence, gentleness, chastity, sobriety and industry.

*379. What is humility?*

Humility is a modest and true estimate of ourselves, which causes us to take our right place towards those above us and those below us. Humility is the opposite of pride.

*380. Explain this more fully.*

Humility makes us recognise that we are creatures of God subject to His will and law; that our good qualities are spoilt by many imperfections, and that many others are better and cleverer than ourselves; that our own good qualities are much more the gift of God than due to ourselves. Hence we do not despise those above us, nor feel contempt for those below us, but treat everybody with modesty and respect.

*381. What is contentment?*

Contentment means that we are satisfied with what we have got, or what we can fairly and reasonably hope to get; and this prevents us from desiring other people's things which are out of our reach. It is the opposite of avarice.

*382. Is liberality also the opposite of avarice?*

Liberality is also the opposite of avarice; because it means that instead of desiring more than we have got, we are ready to give away or share with others what we have got.

*383. What is benevolence?*

Benevolence is good-will towards others. feeling glad of any good they happen to have, and not feeling bitter against them because of their advantage. Benevolence is the opposite of envy.

*384. What is gentleness?*

Gentleness (also called meekness and patience) means that we do not give way to anger or violence, or treat people roughly; bearing with patience what we do not like.

*385. What is chastity?*

Chastity means control of the sensual appetite, so that we never indulge in it either in thought, word or deed, except where it is right and proper and according to God's will and intention.

(See duties regarding Marriage in the Fifth Part of this Book.)

*386. What is sobriety?*

Sobriety means that we eat and drink only for the needs of health, not taking more than is good for us. This virtue is also called moderation, temperance and abstemiousness.

“Live not to eat but eat to live.”—

*English Proverb.*

*387. What is diligence?*

Diligence (also called industry) means that we are ready to work for our living, or to help others, or to carry out our duty at once; never neglecting any good or proper action through laziness or carelessness or sloth.

*388. Are there many other qualities which can be called virtues?*

All other virtues are reducible to those which we have already described.

CHAPTER V.

THE IDEAL; OR STRIVING FOR  
PERFECTION

[Elementary Matter]

1. GOOD, BETTER, BEST

*389. Is there anything to strive for beyond a good character?*

Yes, beyond good character there is better character, and beyond that again is the best or perfect character.

*390. What is a perfect man?*

A perfect man is one who not only avoids all sin

and keeps all God's commandments, but who uses all his powers in the best possible way, by avoiding all smaller faults and imperfections, and by doing the highest good that man is capable of.

*391. Can any one become a perfect man?*

It is quite certain that no man by his own powers will become a perfect man. But everybody can at least strive for perfection, and can get some way towards it.

*392. How can we strive for perfections?*

By picturing to ourselves the idea of a perfect man, and then wishing to become what we have pictured.

*393. What is this usually called?*

It is usually called "having an ideal, and trying to live up to it."

*394. Is there in us any natural love of the ideal?*

Yes; a great thinker has said:—

"We needs must love the highest when we see it."

*395. What does this mean?*

It means that when we see great and noble virtue in our fellow-men, we admire and love and reverence it, and feel a wish to imitate it ourselves.

*396. Why do we have this feeling?*

Because God has put it into our souls.

*397. Why has God put it into our souls?*

God has put it into our souls because God is Himself altogether good and perfect ; secondly, He wants us to be like Himself as far as possible. He has not made us perfect ; but He has placed us in this life to strive for perfection, so as to become as like to God as possible. And in order to draw us towards perfection, He has put into our souls an admiration of something higher, so that we may love it and try to reach it as far as we can.

*398. Practically speaking what is a man to do?*

When he notices in himself a fault or weakness of any kind, even though it is not exactly a sin, he must try hard to get rid of it. When he sees a chance of doing a good action he should do it, even though he is not obliged. When he has a choice between a good and a better action, he should choose the better.

*399. Give some examples.*

(a) To avoid being ungracious, rude, rough, mean, selfish, lazy, thoughtless or careless.

(b) To do kind services to others without being asked ; to give up one's own comfort for the sake of others ; to help in any good work ; to defend the weak



and helpless; to bear pain and injury with patience; to worship God as much as we can, etc.

(c) It is sometimes better to punish a child with justice, and sometimes better to forgive him with mercy. It is sometimes a greater charity to nurse the sick oneself, than to pay for a nurse. It is sometimes better to have one's own way in spite of others, and sometimes better to yield to others, etc.

## 2. THE VALUE OF STRIVING

### [Advanced Matter]

*400. But if a man cannot reach the ideal, what is the use of striving for it?*

Much use. For if a man does not become perfect, at least he makes himself a better and happier man.

“All human perfection, all that is worth while in life, is only a trying toward an ideal; a falling short, but a trial; and it is solely this trying that saves the world from chaos. We are to keep on merely trying until the crack of doom.”—*Roosevelt*.

*401. Does striving after the ideal help us to keep God's law?*

Yes. First, because the more a man loves good the less likely is he to give way to evil. Secondly, virtue is strength; so the more a man exercises him-

self in virtue the stronger will he become to resist temptation.

*402. If a man is striving after the ideal, is it possible for him to fall into sin?*

Yes, even when striving after the highest ideal he may sometimes fall into the greatest sin.

*403. Why is this?*

Because the passions always remain in a man, and under strong and sudden temptation it is always possible for him to yield.

*404. Is there any other reason?*

Sometimes people make fancy ideals for themselves not resting on solid virtue; and in attending to these they forget the important thing.

*405. What is the important thing?*

The important thing is not to put ideals in place of God's law, but first to make sure of keeping God's law, and then add the ideals.

*406. How are we to know that our ideal is a sound and solid one?*

We can know this by a study of the different virtues, and by building up our ideal out of them.

## 3. THE VALUE OF PERSEVERANCE

*407. If a man while striving after the ideal falls into sin, should he give up the ideal as something too high for him?*

By no means. He should merely recognise his own weakness, and the need of still greater strivings.

*408. Does God reward us for the perfection we attain, or for the efforts we make to attain it?*

God rewards us for the perfection we attain, but also for every effort we make to attain it.

*409. Is it equally easy or equally hard for all to strive for perfections?*

For some it is easier and for some it is more difficult.

*410. Suppose one man, finding it easy, becomes nearly perfect, and another man, finding it hard, becomes much less perfect, which will get the greater reward?*

It is not easy to say. But in any case the reward will be greater if the efforts are greater.

*411. Can we say that God rewards our efforts more than our successes?*

It is quite likely that He does reward our efforts more than our successes.

*412. Does this encourage us to strive for the ideal even if we fall far short of it?*

It does; for every effort of ours to become better is a great benefit to ourselves, as well as to others, and will meet with a rich reward.

“They who die rich in character leave behind them a great deal that was not there when they came; they have something to take with them as well.”

“The best interest of each man is the best interest of every man. If each would pursue his own best good, he would be advancing the best good of all men alive or dead. The true interests of men are not warring, but identical.”

**PART IV**  
**DUTIES TO GOD, OURSELVES**  
**AND OTHER PEOPLE**

[Matter to be selected]

*413. Besides using all our powers rightly, what other rule is there for keeping the law of life?*

The other practical rule is to do what is just and right to God, ourselves and other people.

**CHAPTER I**  
**OUR DUTIES TOWARDS GOD**

*414. What are our duties towards God?*

Our duties towards God are four: to know Him; to love Him; to worship Him; and to obey Him.

**1. KNOWLEDGE AND LOVE**

*415. What must we know about God?*

We know something about Him already; but we

should try to learn as much more about Him as we can.

*416. How can we learn more about God?*

By mixing with those who know about Him; by reading books about Him; by thinking over what we have learnt.

*417. Why is it our duty to know God?*

First, because our intellect is made to know truth and goodness; and God is the highest truth and greatest goodness. Secondly, God is our creator and master, who takes the greatest interest in us; and therefore we ought to take the greatest interest in Him. Thirdly, we must know God in order to know His will and to fulfil it. Fourthly, we must know God in order to attain our final happiness; for it is in the knowledge and love of God that our final happiness will chiefly be found.

*418. Why is it our duty to love God?*

Because the proper use of our will is to love and seek what is good; and God is the greatest possible good; nay, He is goodness itself.

*419. How can we love God?*

We can love God by knowing Him and His perfections, and thinking about them, so as to see how good

He is in Himself, and how good He is to us; and then it will be natural for us to love Him.

*420. How much must we love God?*

We must love God more than anything else; because God is so much better than everything else, and deserves our highest love.

*421. But is it not easier to love other things than to love God?*

It is certainly easier to love other things, because they are so near to us, and we can see and touch them, and feel their attractions; whereas we cannot see or touch God, or feel Him, because He is so far above us.

*422. But can we love God more than other things if we do not feel His attractions?*

We are not commanded to love God with our feelings; for we cannot stir up our feelings to order. But we must love God above all other things with our mind and will in this way: that if our love for other things is bad we will give it up for sake of God; and if we have the choice between giving up God and giving up something else, we must stick to God and give up the rest.

## 2. WORSHIP AND SERVICE

*423. What is the practical way of loving God?*

The practical way is to worship Him at suitable times, and to keep His commandments always.

*424. How do we worship God?*

We worship God by thinking of Him with admiration, reverence and praise, thanking Him for His goodness, and asking Him for help in our needs.

*425. When should we do this?*

It is sometimes done publicly with others, and sometimes privately by ourselves.

*426. What forms of public worship should we use?*

Those which we believe to be right and proper and pleasing to God.

*427. When should we do private worship?*

We should pray privately when we get up and when we go to bed, and also in times of trouble and temptation.

*428. Need we be long at our prayers?*

No, a short simple thought and wish directed to God earnestly is better than long prayers done carelessly or by mere habit.

*429. In our prayers what should we say to God?*

We should say these things:—



(a) "O my God, I believe in You, and hope in You, and love You above everything else; because You are so good in Yourself and so good to me."

(b) "O My God, I praise and reverence You, and thank You for Your goodness, and ask You to help me in all my needs."

(c) In the morning you should add:—

"I specially ask You to help me this day to do my duty, and to resist all temptation and avoid all sin."

(d) At night you should add:—

"I thank You for having helped me during this day." And if you have fallen into any sin you should say: "I am sorry for my sins, and resolve not to sin again, and ask You to forgive me for the past and to help me in the future."

(e) During the day when tempted you should say shortly:

"O God, help me to be good, and give me strength to keep out of this sin." And then set your will firmly against the sin, and turn away from it to something else.

"An examination of conscience made before going to rest is of the greatest use, not only to conquer evil inclinations and to uproot bad habits, but also to acquire virtues and to perform our ordinary duties well. However, its best use does not lie in discovering the faults we have committed but in exciting aversion for them, and in forming a strong resolution to commit them no more."—*Father Avila.*

*430. What is our duty of serving and obeying God?*

Our duty of serving and obeying God is to avoid all sin and to do what is right to God, other people and ourselves.

## CHAPTER II

### OUR DUTIES TO OURSELVES

#### 1. SELF-CONTROL AND SELF-PRESERVATION

*431. What are our duties to ourselves?*

Our duties to ourselves are to use all our powers rightly and never misuse them; to do nothing against our nature as God made it, and nothing which will injure us either in body or soul.

*432. What is our duty regarding our powers?*

It is our duty to control all the thoughts of the intellect, the desires of the will, the activities of the senses, the movements of the tongue and members, and especially our passions; so that none of these powers may lead us into sin or cause us to neglect our duties.

*433. What is our duty regarding life and health?*

It is our duty to take a reasonable care of life and

health, and not to do anything which will destroy or seriously injure it.

*434. Give some examples.*

(a) We are not allowed to kill ourselves for any reason whatever. For God has given us our life to serve Him as long as He wishes, and will not allow us to end it before the time.

(b) We are not allowed to cut off our members or parts except to save our life or health.

(c) We must avoid all serious risks to life or health unless some good cause, such as love of God or other people, makes it a virtue to run such risks.

(d) We must try to keep our health by not overstraining ourselves, not neglecting our proper food and exercise, and also by avoiding harmful pleasure, excess in food or drink, or the use of dangerous drugs.

*435. Do people sin by over-exercising, running risks in hunting, riding or swimming, or neglecting disease till it becomes dangerous, or taking food which disagrees with them?*

There would be some sin in these things if a man clearly saw that they were dangerous or harmful. But as a rule people do not think of the danger or harm, and so it is often a matter of foolishness or ignorance rather than sin. In order to sin it is necessary to realise that a thing is sinful before or while doing it.

*436. Is a man bound to give up a good employment because it is hurting his health, or to spend much money on doctors, or on painful and costly operations in order to save his life or health?*

No man is bound to take extraordinary or costly means of this kind. He is only bound to take the ordinary means which are simple, cheap and easy.

*437. Is it our duty to work for our living?*

It is our duty to work enough to keep ourselves and our family, with something over for times of need. To neglect this would injure others, and make us depend unfairly on their charity.

*438. Is it our duty to marry?*

Those who cannot avoid a sinful life without marriage are bound to marry as soon as they reasonably can; otherwise they are free to marry when they like, or not at all.

[See Part V on duties connected with marriage.]

*439. Is it our duty to use all our powers as much and as well as we can?*

It is our duty to use our powers enough to carry out all our duties towards God, other people and ourselves, and to avoid all sin. Beyond this it is not a duty but a good thing to use them as fully as we can.

*440. Is it a duty to be clean, neat and tidy, and to show good manners?*

It is a duty so far as these things are necessary for health, or for the comfort of other people. They are also helpful to self-respect and to self-control, and the formation of character. Carelessness in such things leads to carelessness all round, and tends to lower character.

A man who is dirty, slovenly and ill-mannered through want of training is not wicked but only barbarous and vulgar. The fault comes in where a man knows better and neglects what he has been taught through laziness or viciousness.

“Politeness is the poetry of conduct, and, like poetry, it has many qualities. Let not your politeness be too florid, but of that gentle kind which indicates a refined nature.”

NOTE.—In this sense is to be understood the saying:—  
“Cleanliness is next to godliness.”—*English Proverb*.

### CHAPTER III

#### JUSTICE TO OTHER PEOPLE

*441. What are our duties to other people?*

Our duties to other people are of two sorts: justice and charity.

*442. What are our duties of justice?*

Our duties of justice are to respect the rights of others and to do nothing against them.

*443. What rights have other people?*

Other people have a right to safety of life, body, health, property, liberty and good name; so that it is wrong of us to do anything which injures them in any of these things.

# 1. THE RIGHT TO LIFE AND SAFETY

*444. What about their right to life and safety of body?*

First, we must not kill other people except in necessary self-defence, in defence of public order, or in defence of our country.

*445. May we injure or kill anyone who attacks us?*

When someone attacks us we may use enough force to defend ourselves and overcome him. It is only when a man is trying to kill us that we are allowed to kill him instead, if we cannot otherwise save ourselves. Such a case is rare in civilised countries.

*446. If a man keeps on insulting me, may I knock him down or beat him?*

The proper thing in such cases is to call in the police. But where this cannot be done, it is allowed in self-defence to punish him enough to put a stop

to his insults, and teach him a lesson. This must be done, however, not out of hatred, but as a reasonable self-defence, and for sake of the public order, which is disturbed by such conduct.

*447. Is it allowed for boys to have a fight?*

It is not allowed except in reasonable self-defence; or in order to put down a nasty fellow who can only be cured by a beating.

*448. If someone is robbing me of my things, can I use violence to him?*

You can use enough violence to save your things, but not more.

*449. If a bully is ill-treating somebody else, am I allowed to interfere?*

Yes, in defence of someone else you are allowed to do the same as in defence of yourself; and in fact it is a virtue to do so.

*450. Is anyone allowed to kill a public criminal?*

No. You can help to catch a public criminal, but only the Government has a right to kill him.

*451. Is it allowed to kill a national enemy?*

It is allowed to kill a national enemy, when as a soldier you receive orders from the Government or from your officer to do so.

*452. What sort of war is allowed?*

War is allowed to defend one's own country, or some other country, against unjust attack; and the war can be kept on until the enemy is put down so that he will cease to be a danger to others. But war is not allowed merely to conquer other countries or extend one's own. There must always be a just cause for fighting, otherwise war is a national crime.

*453. What about right to safety of body and health?*

We must not injure or ill-treat other people in their bodies, except in self-defence. We must not wilfully injure their health. We must also take due care of those under our charge.

*454. Give some examples.*

If others depend on us we must feed them properly and not overwork them. In case of wife and children we must give them the food, medicine, clothing and shelter needed for their health. We must stop children from taking or doing things which are hurtful to them. We must not beat or cut or damage other people, or cause them any bodily harm.

## 2. THE RIGHT TO PROPERTY

*455. What about rights to property?*



We must not steal other people's money or goods, or damage their property, or stop them from gaining money or other things which they have a strict right to. If we have something of theirs we must not keep it from them when they want it. We must return in good condition what we have borrowed. We must also keep our promises and pay our debts when due. We must pay servants their wages at the proper time. In short, we must always deal honestly and fairly, and not cause any loss to others.

*456. If we have stolen other people's property, or cheated them out of it, or damaged it in any way, are we obliged to restore it to them?*

Yes, we are bound to restore what we have taken, or make good the damage done, so that the other party may not be the loser.

*457. Suppose we have lost the thing stolen; or the thing damaged cannot be replaced; or we have no means of making good the loss; what then?*

We are excused from restoring so far as we cannot restore. But we should try to make up the loss in some other way if we can.

*458. Suppose we have not taken anything from another man, but have stopped him from gaining something by unfair means, are we then bound to restore?*

If he had already a strict right to the thing and we have wilfully stopped him from getting it, we are bound to make good the loss. But if he had no strict right to the thing, but merely the right to try to get it, we are not bound in justice to make good the loss. Still in charity we ought to make it up if we can, by doing good to him in some other way.

459. *Suppose a man wastes his master's time and only does part of his duty, is this a sin against justice?*

Yes, because the master has a strict right to a certain amount of work in return for his pay; and therefore we are bound to make good the loss, at least by working harder and making up for our neglect.

460. *Suppose I cause damage to my neighbour, not by stealing or fraud but by neglect or accident — for instance, I lose money given into my charge; am I bound to make the loss good?*

If the neglect is wilful and serious you are bound to make it good. But if it is an accident you are not bound, because you could not help it. However the right thing would be to make good the loss if you reasonably can.

461. *If I allow my neighbour to suffer loss through not telling him something, or not giving him a caution, am I bound to make good the loss?*

If it was your duty to caution him and you wilfully neglected to do so, you are bound; otherwise not.

### 3. THE RIGHT TO THE TRUTH

#### 462. *What about our duty of speaking the truth?*

Whenever we speak, we are bound to say what we believe to be true, and not what we believe to be false.

#### 463. *Why are we bound to do this?*

For two reasons: First, because lying is a misuse of our powers; and secondly, because it is an injustice to others.

#### 464. *Why is lying a misuse of our powers?*

Because our intellect is given to us to know what is true and reject what is false. Secondly, speech is given to us to express our mind to others, and therefore to express the truth as we know it, and not to express untruth.

Just as it is a misuse of the intellect to *think* falsehood, so it is a misuse of speech to *express* falsehood.

#### 465. *Why is lying an injustice to others?*

Because when we speak, other people expect us to say what we believe to be true, and rely on us to do so. Hence we do them wrong if we deceive them by saying the contrary.

*466. But suppose everybody agreed not to trust other people in what they say?*

In that case society would be thrown into total confusion, and speech would be deprived of all its value as a means of communication with others.

*467. Are all lies equally bad?*

Every lie is bad, even if it is useful to ourselves or to others. But a lie becomes worse if it does harm to others; and the greater the harm done the worse the lie.

*468. What is the worst kind of lie?*

The worst kind of lie is one which does serious harm to somebody in body or in soul, in property or in reputation.

*469. Give some examples.*

If by telling a lie we lead someone into danger, or into doing harm to himself or to others.

If by telling a lie we cause him to lose his property or position.

If by telling a lie we cause him to hate or distrust other people, or break up a friendship.

If by telling a lie we damage a man's good name, or cause him to be punished when he is innocent.

*470. Are we allowed to tell a lie in self-defence?*

No, a lie is never allowed, not even in self-defence.

*471. But suppose there is an important secret which we are bound to keep?*

In that case we can refuse to answer, or turn the question aside, or say: "What business is that of yours?"

*472. But suppose we are in such a fix that refusing to answer would let out the secret?*

In that case we must answer just as if we did not know the secret.

*473. But if I really do know it, is that not a lie?*

No; any prudent man would see that it is a question that ought not to be asked and must not be answered; and if one is forced, he would recognise that the answer was merely an evasion.

*474. Can we use this method whenever we want to keep something secret?*

No; it can only be used in very serious and import-

NOTE.—A prisoner can plead "not guilty," even though he has done the crime. The answer is understood to mean: "I do not acknowledge the crime, but require it to be proved in court."

Ladies have their maids use the expression, "Not at home," which is understood to mean: "Not prepared to receive visitors."

Similarly it is understood that where a secret is involved which must be kept, a forced answer such as "Yes." or "No," or "I do not know" would be taken to mean: "I have no knowledge which I am free to use."

ant cases where the secret must be kept in justice to God, other people or ourselves, and only when some kind of answer cannot be avoided.

*475. What persons are bound to keep secrets?*

(a) A Catholic priest is bound to keep the secrets of confession.

(b) A lawyer or doctor is bound to keep the secrets of his business.

(c) A Government-servant is bound to keep the secrets of his office.

(d) Any one is bound to keep important secrets told to him as strictly private.

(e) A man is not bound, but allowed, to keep secrets about his own private life, which no one has a right to know except God and himself.

*476. Are we bound to keep our promises?*

We are bound to keep our promises. But if afterwards a promise is found to cause sin or injury to any one, we are not bound to keep it but are bound rather to withdraw it.

*477. Are we specially bound to keep our oaths?*

Yes, because in taking an oath we call upon God to witness that we will speak the truth, the whole truth, and nothing but the truth; or that we will do what we undertake to do. Therefore breaking an oath is an act of irreverence to God and a great crime.

*478. What about an oath to do something evil?*

Such an oath should never have been taken; and therefore it ought not to be kept.

#### 4. THE RIGHT TO LIBERTY

*479. What rights have others to liberty?*

They have a right to liberty so far as they do not interfere with the just rights and liberties of others.

*480. What is our duty in this matter?*

Our duty is summed up in the saying: "Do unto others as you would have them do to you." You know your own rights and liberties, and object to other people interfering with them; therefore respect their rights and liberties in the same way, and do not interfere with them.

*481. Have we any right to check other people's liberties?*

(a) Parents have a right to check children in ways that are good for their training; and in fact this is their duty.

(b) The same is true of schoolmasters with their pupils, and masters with their servants.

**NOTE.**—This applies also to the oaths taken in secret societies. On leaving such societies a man ought not to reveal his secret knowledge unless some higher duty requires him to do so; but he is altogether free from the oath of blind obedience, which ought never to have been taken.

(c) We have a right to check other people when they do injury to us or to others.

But for the rest we are bound to give other people "a free field and no favour," as the saying is.

*482. Is it right to compete with other people for our own advantage, say by trying to win prizes in school, or by setting up a rival shop or business and trying to attract customers to come to us?*

Such competition is allowed so long as it is done by fair means, and not by trickery or fraud.

*483. Suppose by our success we cause others to lose, or to close up their business?*

All this is right so far as it is due to our better business habits, or more pleasing manners, or greater cleverness and activity. At the same time if we can succeed without disadvantage to others we should try to do so; and in some cases charity may demand some sacrifice for sake of our deserving and struggling neighbour. Sometimes such competitions are mean and selfish without being unjust.

*484. But you said we are never allowed to injure others?*

That is true in the sense of directly aiming at injury of others; but it is allowed to compete in a fair and honest way, even though it may be to the disadvantage of those less clever or less pushing than ourselves.



## 5. THE RIGHT TO REPUTATION

*485. What about the right to reputation?*

Every man has a right to his good name and credit in the eyes of his fellow-men, unless he has lost it by public misconduct. Good name is of the greatest value in human life.

A true saying is: "A good name is more to be desired than great riches." And Shakespeare says:—

"Good name in man and woman  
Is the immediate jewel of the soul.  
Who steals my purse steals trash . . .  
But he that filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor indeed."

*486. What then is our duty in this matter?*

Our duty is twofold: First, never to tell false stories against others, or accuse them of faults when they are innocent. Secondly, even if the faults are there, we must not spread them about and make them known.

"It is difficult to say which is more guilty, he who retails slander or he who listens to it."—*St. Bernard.*

*487. Is it not right to criticise people's conduct and character?*

If people's faults are well known and public, it is allowed to criticise and condemn them if wrong. But this must not be done out of bitterness or malice, or for sake of gossip.

Secondly, it is sometimes right to caution good people against bad or dangerous people, in order to put them on their guard and to prevent mischief.

Thirdly, it is sometimes allowed to tell secret faults to superiors or others who have the power and right to correct them.

But otherwise if a fault is not known, we must not make it known.

*488. Why have people a right to have their secret faults concealed?*

They have a right to this, because if made known it would destroy their credit, and spoil their prospects, which ought not to be damaged by private faults, but only by public faults.

*489. Is talking against other people's good name a common fault?*

It is perhaps the commonest of all faults, and a constant cause of mischief. What is worse, it is not found only in wicked people, but also amongst otherwise good and pious people.

*490. Why is it so common even among good and pious people?*

Because the tongue, though a little member, is a very active one which is always wagging; because scandal and gossip is amusing, and gives empty-headed people something to talk about; because people have dislikes, and indulge them by talking against those they dislike. Lastly, because often people draw some credit or advantage to themselves by talking against others.

*491. Do such people commit serious sin by talking in this way?*

Every time they damage the good name of others, or cause ill-feeling or dislike or contempt in their hearers, they commit a sin, which is serious according to the amount of harm done.

*492. How then can good people go on with it?*

For two reasons: First, because their goodness and piety are not very deep. Secondly, because they are so light-headed that they hardly realise the harm they are doing.

*493. If we have injured our neighbour's good name, are we bound to put the matter right?*

We are bound to do so as far as we can; but this is difficult, because the harm is already done. If what we have said is true we cannot deny it; we can only try to make people forget it, or show them some other good qualities of our neighbour instead.

But if what we have said is false, we are bound to contradict it as publicly or as widely as we have said it.

## CHAPTER IV

### CHARITY TO OTHER PEOPLE

#### 1. LOVE OF ALL MEN

*494. Is not charity to our neighbour the same thing as justice?*

No, charity presupposes justice, and carries us beyond it.

*495. What is charity?*

Charity means that other people are dear to us; in other words, that we love them.

*496. Is this what is meant by the "Brotherhood of Man"?*

Yes, the "Brotherhood of Man" means that we are all members of the same great human family, and ought to love each other on that account. But we must add that God loves all men, and wishes us to love them for that reason also.

"The surest way to discover whether we have the love of God is to see whether we love our neigh-

bour; for the two things are never separated. Be sure, too, that the more you perceive yourself to advance in the love of your neighbour, the more you will advance in the love of God."

*497. What is love?*

Love sometimes means a passion, and sometimes it means kindness of the will.

*498. Are we bound to love others with a passionate love?*

No, a passionate love is a sort of bodily love, which springs from a deep natural liking of some person. It is a thing which comes by itself or not at all. It cannot be forced by the mind or will.

*499. What sort of love must we have for other people?*

It must be a spiritual love, which means thinking kindly of them, wishing them well, and trying to do good to them.

*500. Are we bound to love everybody alike?*

No, we are specially bound to love those who are nearest to us, such as parents, wife and children; and next our relations and friends and those who are good to us. But for everybody we must have some love.

*501. How do we sin against this duty?*

We sin against this duty by thinking unkindly of others, speaking badly of them, wishing them evil, or trying to do them harm.

2. LOVE OF OUR ENEMIES

*502. Are we not allowed to hate our enemies?*

No, we must never hate anybody, though we may hate the bad things which they do.

*503. Are we bound to love our enemies?*

We are bound to love them to this extent, that we do not wish them evil but rather wish them well; and when we get a chance we will not do evil to them, but rather if possible do them good.

*504. How do you prove this?*

We prove it this way. God while hating all sin does not hate sinners, but desires them to repent and forgives them if they do. Thus He wishes them well and does good to them as far as they allow Him; and we must do the same.

*505. But if people are wicked, surely we ought to hate them?*

No, we should rather be sorry for their wickedness, and pray that they may become better; and in doing this we show that we love them by wishing them well.

*506. But how can we help disliking some people, since their character and conduct is horrid?*

We cannot help disliking whatever is horrid; but these feelings are not the same thing as hatred.

*507. What is the difference?*

Dislike is a feeling which we cannot control; whereas charity has nothing to do with feeling, but only with wishing or doing good.

*508. Am I not allowed to punish people who hate me and try to injure me?*

This is allowed in self-defence, or for sake of public order. But it must not be done out of a spirit of hatred or revenge.

*509. How can we show charity to others?*

First, by respecting their rights and doing justice to them.

Secondly, by helping them when they need help and we are able to give it.

Thirdly, by thinking and speaking kindly to them, treating them well, and making them feel happy and comfortable.

“No one comes near us or across us but it is through an intention of God, that we may help, soothe, or cheer him.”

“There is nothing so precious as the sight that is

quick to see the sorrow of others, unless it be the heart that hurries to help them.”— *Wallace*.

### 3. OUR DUTY TO HELP

#### *510. When are we obliged to give help?*

When other people stand badly in need of help, and cannot help themselves, and depend on us for help.

#### *511. Give some instances.*

When a poor man is starving or suffering from cold or hunger.

When a weak man is trying to bear a load which is too heavy for him.

When a sick or wounded man needs care, nursing or medicine.

When someone is in serious trouble or distress, and we can relieve it.

When someone is running into danger or doing himself harm, and we can caution him or help him out.

#### *512. In such extreme cases are we always bound to help?*

Yes, we are bound to help, unless helping causes equal or greater hardships to ourselves.

#### *513. Ought we to help others even when we are not strictly obliged?*



We ought to help others whenever we can without great hardship to ourselves. To do so is a great virtue; and if it costs us a good deal it is not only great but heroic virtue.

*514. What is heroic virtue?*

Heroic virtue is the highest and most unselfish virtue, which only great and noble souls will practise.

*515. Give some examples from history.*

(1) St. Peter Claver, who gave his life to nursing the negro slaves in America.

(2) Father Damien, who gave his life over to the lepers of Molokai.

(3) The followers of St. Peter Nolasco, who were ready to become slaves themselves in order to free their fellow-Christians from slavery.

Many other holy people who gave all their wealth to the poor, and became poor themselves.

#### 4. THE STANDARD OF CHARITY

*516. What is the great standard of charity?*

The great standard is this: "Love thy neighbour as thyself"; and "Do unto others as you would have them do to you."

*517. Explain this by examples.*

(a) You would wish others to deal with you in all

justice, honesty and truth. Therefore do the same to them.

*518. How can I apply this principle?*

Whenever you have a chance of acting well or badly towards others, stop and ask yourself: "What would I like them to do to me in such a case?" Answer the question honestly and truly, and then do the same to them.

*519. Give some practical examples from daily life.*

If some one is driving his motor car past my house at night, I should like him to remember that I am trying to sleep, and to blow his horn as little as possible. Therefore when I drive my car at night I will do the same.

If I am lying sick I should like people to keep quiet and not disturb me, to look after my needs, and pay a visit to cheer me up sometimes. Therefore when others are sick I will do the same.

If I were trying to lift up a heavy load and could hardly do it, I should like any passer-by to give me a hand. Therefore I will do the same with that poor man or woman struggling with a weight.

I should like people to keep their appointments and not keep me waiting. Therefore when I make an appointment I will do the same.

If I am running into danger and likely to get ruined without knowing it, I should like any one who

sees it to tell me in time. Therefore I will do the same to others when the chance occurs.

If I have injured somebody and begged pardon I should like the other party to forget and forgive. Therefore I will do the same myself.

Hundreds of other instances could be given. They occur every day of our lives.

**PART V**  
**VARIOUS OCCUPATIONS AND**  
**STATES OF LIFE**

*520. Are there any special duties attached to different occupations and states of life?*

There are no new principles involved, but the ordinary principles have a special application to different occupations and states of life.

**CHAPTER I**  
**THE DUTIES OF DOMESTIC LIFE**

**1. THE QUESTION OF MARRIAGE**

[Advanced Matter]

*521. Is every one bound to marry?*

It is a natural and proper thing for people in general to marry, but at the same time it is free for any one to remain single. Those only are bound to marry who find that without marriage they cannot avoid giving way to sin. No one is allowed to enjoy the pleasures proper to married life except when

married, and those who cannot do without them are bound to marry as soon as they reasonably can, so as to avoid sin.

*522. What are the duties in preparation for marriage?*

Since marriage is for life, it is a duty to select a suitable partner, so that the marriage may be a happy one for both parties and for the family.

*523. Describe a suitable partner.*

A suitable partner should have sufficient health and strength; similar rank and education; a good character and serious disposition; should be a person that one can live with in peace and comfort, and one who will be true to the duties of the married state.

*524. What tempts people to an unsuitable marriage?*

Sometimes it is passionate love which overpowers the mind; sometimes it is a worldly motive such as connections or wealth.

*525. What about the age for marriage?*

The parties should be matured enough in mind to undertake the responsibilities of marriage, and matured enough in body to raise up a strong and

healthy family. Very early marriages are highly undesirable on this account.

*526. What about means of support?*

It would be a rash thing to marry unless the means for supporting wife and family are fairly sure.

*527. What duties are there before marriage?*

Before the marriage, proper self-control must be observed. There must be no taking or permitting immodest liberties, and no actions which are allowed only after marriage.

*528. What are the duties after marriage?*

The duties after marriage are: —

(a) To use the pleasures of marriage only in the right way, and not in any unnatural way; and not to prevent or interfere with the natural result, which is to create a family.

(b) To love and please each other, to help and serve each other, to bear with each other's faults, to check ill-temper and avoid quarrelling; to encourage each other to a good life and to avoid all sin.

(c) To be faithful to each other, and not to take or allow improper liberties with any one else, or make each other jealous.

*529. Is it a duty of married people to have children?*

If married people make use of marriage it is their duty to have children. When they wish not to have any more they must learn to restrain themselves, no matter how trying this may be.

*530. What if one party desires more children and the other party desires fewer?*

If one of the parties desires more children the other party cannot refuse; except where it is clearly impossible to bring them up and support them properly, or other important reasons stand in the way.

*531. Is it the duty of married people to satisfy each other's desires?*

Within reasonable and decent limits it is a duty, but not where the demands are excessive and beyond reason.

*532. What is the special duty of the husband?*

It is the special duty of the husband to see that both wife and family are provided with all that is necessary for their health and comfort, to educate the children according to their rank, and to exercise due authority as head of the family.

*533. What is the special duty of the wife?*

The special duty of the wife is to take charge of the household and the children, and to manage do-

mestic affairs with care and economy so as to keep up a comfortable home.

Her next important duty is to see that the children are well cared for and properly brought up.

## 2. PARENTS AND CHILDREN

### [Elementary Matter]

*534. What are the duties of parents towards their children?*

To set them a good example in all respects; to provide for their health and strength and exercise; to train them up early in good habits of religion and morality; to form their character; to check the first beginnings of their faults, and punish them firmly and justly when they are wicked; to educate them well according to their social position, and afterwards to help them to a good career and guide them to a good marriage in due time.

*535. What are the duties of children?*

The duties of children are to love, honour and obey their parents; not to be wilful or obstinate; not to treat their parents rudely or rebel against them; to answer to their good training, and to try to make them as happy as possible.

*536. How long are children bound to obey their parents?*



They are bound to obey until they are grown-up and can provide for themselves; and even longer if they remain in the house dependent on their parents.

[Advanced Matter]

*537. Are grown-up children bound to remain under their parents as long as the parents like?*

No; as soon as they are grown-up, and can leave the house and set up for themselves, they are free to do so.

*538. After this do any duties to parents remain?*

After this they are always bound to love, honour and respect their parents, and also to help to support them if they are in need.

*539. Have parents a right to arrange their children's marriages?*

In some countries this is done by custom, and such custom should be followed so far as it is good. But parents have no right to force upon their children a marriage against their will, especially if there is no love, and the person is unsuitable in any way. The advice of parents should be received with respect, but it must not be taken as a binding law where the question of life-long happiness or misery is at stake.

## 3. SCHOOL-TEACHERS AND PUPILS

## [Elementary Matter]

*540. What are the duties of school-teachers?*

School-teachers take the place of parents, and their duties to the pupils are the same as those of the parents, to whom they are responsible for the good education and training of those under their charge.

*541. What are the duties of pupils to their teachers and to their school?*

The same as those to their parents, so far as the teachers take the place of parents.

*542. Give some details.*

The pupils must obey the rules of the school, and the orders of the teachers. They must attend in class, and try to learn their lessons. They must be honest and truthful to their teachers and their fellow-pupils; and deal fairly with everybody in work and in games. They must be kind, unselfish, and try to keep their temper. They should do their religious duties well and set a good example to others. They should avoid bad boys or try to make them better.

*543. What are the chief faults which schoolboys have to guard against?*

They are of three sorts: (1) Those against truth and justice and charity. (2) Those against obedience and discipline; and (3) Those against modesty and purity.

*544. Which are the faults against truth, justice and charity?*

Telling lies to get out of trouble, or to get others into trouble.

Cheating in work; copying, using cribs, getting unfair help from others.

Cheating or using unfair violence in games.

Telling tales or talking against boys who are disliked, and setting other boys against them.

Leading other boys into mischief so that they will get punished for it.

Forming cliques, sets or parties so as to lord it over the rest of the school.

Bullying or ill-treating those weaker than themselves.

Quarrelling and fighting without a just cause.

Stealing other boys' things, or keeping them when found.

*545. Which are the faults against authority and discipline?*

Resisting orders; obeying unwillingly or not until they are forced.

Encouraging others to rebel or disobey or resist.

Being troublesome in school and making it difficult for the teacher to teach the class.

Mocking or making fun of the teachers, so as to make them ridiculous and weaken respect for them.

Complaining of ill-treatment, and spreading bad feeling amongst other boys, instead of going to the master and getting it put right if anything is wrong.

Avoiding due punishment, and not facing it like a man.

Telling lies to parents against the teacher, and thus causing trouble.

Concealing their faults and punishments from parents, or denying them when accused.

Concealing bad report-cards and pretending they have been lost.

Playing truant, or making false excuses for absence, or writing false notes pretending that they are written by parents.

Trying to win the favour of the teachers by flattering them or telling tales against other boys.

*546. What are the faults against modesty or purity?*

Talking dirty and bad talk, or listening to it and enjoying it.

Taking or allowing immodest liberties.

Mixing with bad boys and learning evil from them.

Practising the evil learnt either alone or with others.

Still worse, teaching evil to other innocent boys.

Knowing that bad boys are spreading vice among good boys, and yet keeping it quiet and not reporting it to the teacher.

#### 4. EMPLOYERS AND EMPLOYEES

[Advanced Matter]

*547. What is the duty of an employer towards his employees?*

It is the duty of an employer to pay a fair wage for the work done, and to pay it at the proper time; helping his employees to practise their religion as far as possible; helping them to lead a good life, by encouraging them when they do well and being stern with them when they do ill; treating them politely and kindly, and showing kindness to them when they are sick; not abusing them or spoiling their temper; at the same time keeping them up to their duties and correcting their faults, so that they shall not become worse by being in his employ, but rather

NOTE.—Telling tales or reporting faults of other boys in slight matters is not good. But when serious moral harm is being done, it is the duty of every good boy to try to stop it, and even to report it,—so as to get the guilty corrected, and to save the innocent, and to keep up the moral tone of the school.

better; lastly not putting temptation in their way by leaving money lying about, or by neglecting to watch over his own affairs.

*548. What are the duties of employees towards their employers?*

The duties of employees are to do their work well; carrying out orders, and telling their employer what he ought to know; not to talk outside about private affairs; to take corrections well and profit by them; to deal honestly and avoid waste; to be respectful to all.

## CHAPTER II

### THE DUTIES OF BUSINESS LIFE

#### 1. MERCHANTS AND TRADESMEN

[Advanced Matter]

*549. What are the duties of a merchant or tradesman?*

The duties of a merchant or tradesman are to supply customers with genuine articles at fair prices; and to keep his promises.

*550. What is a genuine article?*

A genuine article is one which is as good as it

looks, without hidden faults, and is what the customer wants and what the tradesman professes to supply.

*551. What is a fair price?*

A fair price is one by which the tradesman can gain a fair living out of his business, and which both tradesmen and customers in general recognise to be such.

“A pleased customer is our best advertisement” is the motto of many tradesmen. This is the secret of business-success. A customer who is once well served will always come again. In this sense “Honesty is the best policy,” as well as being sound morality.

*552. Is it a duty to have fixed prices?*

Not altogether. Sometimes variation in price and bargaining or haggling is allowed according to custom. But it is a great nuisance, and fixed prices are better and more fair to both parties.

*553. Is a tradesman allowed to take advantage of the simplicity and ignorance of his customers by supplying inferior articles, or by asking higher prices from those who do not know the fair price?*

No; this is against charity, and can also easily be against justice.

*554. Is it allowed to take advantage of the necessities of other people?*

No; for the same reason, because it is against charity and can easily be against justice also.

*555. Give some examples.*

Suppose a customer is badly in need of food or medicine, and it happens that there is no other shop where he can get them.

Suppose a man needs a wagon badly, and there is only one to be had.

Suppose a man is badly in need of money, and cannot get it except from one money-lender.

Suppose a motor-car is broken down, and there is nobody who can help except one mechanic.

Suppose a man wants to know the way to a certain place, and there is no one else who is able to tell him.

Suppose a man wants to cross a river and there is only one boatman on the spot.

In such cases it is against charity as well as justice to take advantage of other people's necessities, so as to ask absurdly high prices, or to screw money out of their pockets for the help they need.

*556. Is it allowed to raise prices because of scarcity?*

This is allowed on two grounds only. First, if the cost of living has risen, so that a tradesman



needs a larger income in order to live decently. Secondly, if articles are scarce, the tradesman will have fewer to sell; and so he will not be able to make the same profit per month as usual for his fair living. In such cases he has a right to raise the price in order to bring up his income to the proper standard. But to raise prices merely by taking advantage of the necessities of other people is immoral, being against charity and justice alike.

*557. Is it allowed for tradesmen to combine and make trusts or corners in order to raise prices or to get all the trade into their own hands?*

Trusts or combines are allowed if they supply the public at a fair rate, and do not trade on their necessities. But they are wrong so far as they draw an unfair advantage, or make riches out of the necessities or helplessness of the people; especially where the necessities of life are concerned.

*558. Is free and open competition allowed even if it involves the ruin of other firms?*

(See Questions 480-482.)

*559. What about advertising?*

Advertising is right and good so far as it brings genuine articles at fair prices to the notice of the public; but it is immoral if it tricks people into buying articles which are not worth the money.

*560. Are tradesmen allowed to sell things which encourage or suggest sin?*

No tradesman is allowed to sell such things.

*561. Give some examples.*

Books hurtful to religion or morals; bad or suggestive novels; books which put immodest objects before the public and provoke temptations to sin; books of superstition or necromancy; sensuous or obscene pictures; medicines or instruments used for immoral purposes, etc.

## 2. LITERATURE AND THE ARTS

*562. What is the duty of editors of newspapers and magazines?*

Editors must not put into their papers anything hurtful to religion or morals. They must not advertise worthless or superstitious or sinful objects, or print improper pictures to attract the attention. In short, they must use their power and influence for good as far as they know it, and never for evil. If people want bad reading that is no reason why an editor should supply it.

*563. What is the duty of publishers, writers, artists, painters or sculptors?*

Their duty is the same. They must not produce anything hurtful to religion or morality. Artists

have no right on the plea of "beauty" to put before the public objects which naturally excite passions or dangerous feelings and desires, especially in the young.

### 3. IMMORAL OCCUPATIONS

*564. Are there any occupations or professions which are altogether immoral?*

Yes, any occupation or profession is altogether immoral which of its own nature does injury to anyone in body or soul; which incites or encourages sin of any kind, or degrades or injures character.

*565. Give some examples.*

Keeping a house of ill fame, or leading a public life of shame; keeping gambling dens, opium dens or houses of immoral amusement or pleasure; producing bad books, plays, songs, pictures, films; superstitious professions such as magicians, palmists, fortune-tellers; making objects intended for immoral or superstitious purposes, or making sham medicines or anything else which is a fraud.

*566. What about occupations which produce a mixture of good and bad results?*

Such occupations are keeping public houses or drinking saloons, theatres, music halls, moving picture shows; also the betting or gambling professions connected with racing, etc.

These occupations, having a useful or legitimate end, are allowed in themselves; but since they often tend to produce bad effects as well, those who are engaged in them should try to keep down the evil as much as they can. If a man finds that in his line of business the evil effects are very great he can hardly with a good conscience go on with it, except perhaps on the plea that his own establishment is better than many others, and by closing up people would be driven to worse places, and so no good but rather greater harm would follow.

*567. What about the money-lending business?*

In itself lending money is useful and allowed; but it is the occasion of much evil. People become careless in spending or in gambling because they can take a loan; and when once they take a loan they can never get rid of it and are quickly ruined. Money-lenders take advantage of the necessities of their clients and claim cruel rates of interest, and bully the lives of their victims out of them. Money-lending is therefore allowed only when justice and charity are observed.

*568. How must justice and charity be observed by a money-lender?*

He must charge only such fair interest as will cover risks and give him a fair living by honest means, and must not take cruel advantage of the

simplicity, ignorance, necessities or helplessness of his clients.

#### 4. PERQUISITES, COMMISSIONS AND BRIBES

*569. In what ways can employees make private gains out of their occupations?*

They can do so in three ways: by perquisites, by commissions or by bribes.

*570. What is a perquisite?*

A perquisite is something saved or left-over in a business affair, which the employee takes for himself.

*571. Give some examples.*

Portions of cloth left over when cutting out clothes.

Quantities of food left over after supplying the household.

Some balance of money left over out of the allowance for doing a certain job.

Savings of expense due to clever management.

*572. Are such perquisites allowed?*

They are allowed where there is a custom which the employer knows of and is willing to allow. But no trickery must be practised in order to make perquisites.

*573. What is a commission?*

A commission is money offered for some advantage, for instance to secure an order or contract, or to get some business pushed through quickly, etc.

*574. Are such commissions allowed?*

The custom is a most objectionable one, and has to be tolerated only so far as it cannot be stopped. In any case the employee receiving commissions must be careful that justice and charity are strictly observed.

*575. How must justice be observed?*

By looking faithfully after the interest of the employer, and seeing that he is not cheated; making sure that the right quality and quantity of goods or work are provided, and that he gets the full value for his money.

*576. How must charity be observed?*

By giving a fair chance to the different competitors; by not unduly favouring those who do not deserve it, and avoiding anything which does damage to others.

*577. What is a bribe?*

A bribe is money paid to induce some officer or employee to act against his duty, for sake of some advantage.

*578. Give some examples.*

Bribing a judge to give an unjust sentence; either to condemn the innocent or to acquit the guilty.

Bribing a magistrate to give a false certificate or to send in a false report.

Bribing an official person to let out an official secret.

Bribing the police to shut their eyes to a crime, or to make a false charge against an innocent man.

Bribing a railway servant to let you pass without a ticket.

Bribing a customs officer to pass smuggled goods.

Bribing a manager or clerk to pass bad work or unfair rates of pay.

Bribing an editor to print false statements in his paper.

Bribing any one to do anything false, dishonest or wrong.

*579. Is a bribe ever allowed?*

No, it is a sin either to offer or take a bribe.

*580. Explain this more fully.*

It is a sin *to offer* a bribe; first, because it is offered with an unjust intention, and secondly, because it tempts or persuades another person to a breach of his duty. It is also a sin *to receive* a bribe, because it means undertaking to do something which is wrong.

*581. What then is the difference between a bribe and a commission?*

A bribe secures something wrong or unjust, whereas a commission merely secures a favour or preference. As soon as a commission aims at anything unjust it degenerates into a bribe.

*582. What is blackmail?*

Blackmail means forcing some one to give a bribe or commission in order to escape some injury.

*583. Give some examples.*

I know a secret which would damage a man if I exposed it; and I threaten that I will expose it unless he gives me a hundred dollars.

I have the power to ruin somebody in his business, and threaten to do so unless he pays me *not* to do so.

I have power to dismiss an employee, and threaten to do so unless he gives me so much out of his wages.

Milder forms of blackmail are: —

A station master or clerk unfairly puts off doing a certain business hoping to get a tip for expediting it.

An inspector of works makes himself disagreeable till a tip is given to him, and then lets everything go smoothly.

In general, wherever you have “to give something before you can get any thing done,” it becomes a



system of blackmail; that is, of forced commissions or bribes.

*584. What is to be said in general about perquisites and commissions?*

The whole system is detestable. In the first place it opens a door to every kind of unfairness and corruption, and easily runs into injustice and fraud. Moreover it lowers a man's own character and self-respect. It is likely to weaken his moral sense and lead gradually to practices which are dishonest and wrong.

*585. Suppose an employee argues that he is bound to follow the system because everybody else does so; and if he does not it will cause disturbance all round. For instance, if one man does the work more economically and reports a lower cost, the authorities will lower the allowance, and those less clever will find themselves unable to do the work at a reduced rate, etc. Besides which he will be boycotted or ill-treated as a traitor by his fellow-employees, and so on?*

In that case there is nothing for it but to conform; but this should be done under mental protest, and as little as possible so as to save one's own character; and always taking care to draw the line at anything which is clearly wrong.

*586. Is there any justification of such a system?*

There is only one slight justification. Employers know that it goes on, and that it cannot be stopped without costly supervision, and perhaps not even then. Therefore they accept it as inevitable and tolerate it, and only make a fuss if a very bad case comes before their notice.

*587. What is the meaning of boycott?*

Boycott means a combination to deprive somebody of some advantage which lies in our power, thus forcing him to stop doing something which we object to. Boycott is allowable if the object aimed at is just, right and fair; but it is immoral if the object is unjust, wrong or unfair.

### CHAPTER III

#### THE DUTIES OF PUBLIC LIFE

[Advanced Matter]

##### 1. ADMINISTRATION OF LAW

*588. What are the duties of magistrates, lawyers and the police?*

It is their duty to know the law and administer

justice according to law, or help in its administration, without respect of persons.

*589. What is the duty of a judge or magistrate?*

A judge or magistrate must know the law before taking office; must be diligent and careful in applying it; must weigh the evidence and decide according to it; must not let off those proved guilty, or condemn those whose guilt is not proved. He must not swerve from his duty out of consideration for particular classes, or high persons, or friends or relatives, or out of personal motives; and he must on no account accept bribes, to cause him to deviate from his duty in the slightest degree.

*590. Is a lawyer allowed to defend the guilty?*

Yes, provided he does so by fair means. According to law the accused is only to be condemned if the evidence produced in court is sufficient to convict him; and it is allowable for the lawyer to try and show that the evidence is not sufficient. But he must not commit any fraud in order to do this, or employ perjured witnesses to give false evidence, or to keep back evidence which is asked under oath.

**NOTE.**—The integrity of the public administrators of justice sets the standard to the whole country. If the magistrates and police are corrupt or corruptible, life, property and liberty become precarious, intrigue and fraud reign supreme, and the whole of society is rotten to the core.

*591. Is it allowed for a lawyer to stir up law-suits in order to get employment for himself?*

A lawyer is allowed to advise action where there is a genuine cause, and the rights and interests of justice or public order need protecting. But for a lawyer to stir up people to law-suits by exciting their bad feelings, or by working up needless grievances, is immoral and injurious to the individual and to the public.

*592. Is a lawyer allowed to encourage people to go on fighting in court, when a compromise or agreement would be possible, and would be better for either or both parties?*

No, a lawyer is bound in charity to help towards the quickest and most economical settlement; and it is immoral for him to urge on the fight for selfish reasons of his own.

*593. Is a lawyer allowed to enrich himself by taking advantage of the simplicity, ignorance or necessities of his client?*

No; this is altogether immoral, as being contrary to truth, charity or justice.

*594. If a lawyer has taken up one side, is he allowed secretly to play into the hands of the other side for sake of gain or other motives?*

No, this is against his professional agreement,

which is to do the best for the party which has engaged him.

*595. If a lawyer cannot carry on a case without some kind of fraud or injustice, what must he do?*

When this is clear he must throw up the case, though he need not declare the reasons why, and perhaps ought not to do so.

*596. Is a lawyer bound to keep the secrets of his client?*

Yes, he is bound to keep such secrets; and if asked questions he is bound not to answer, or to evade them, or flatly to say "I do not know"; meaning "I do not know by my ordinary knowledge, professional secrets apart."

*597. What in short are the duties of a lawyer?*

The duties of a lawyer are to promote justice and fair-play, to defend the innocent or the helpless in all justice, honesty, truth and charity.

## 2. THE MEDICAL PROFESSION

*598. What are the duties of a doctor?*

A doctor has human life and health in his hands and is responsible for doing his best for life and health. It is his duty to give full attention to each case he takes up, to do his best for each, and to

take only such reasonable fees as will bring him in a fair living and the patient can afford.

*599. What sins can a doctor commit?*

A doctor can commit sin by recklessness or neglect leading to death or injury of health, or by giving immoral advice, or performing any operations or using any methods which are immoral.

*600. Give some examples.*

He must not perform operations which deliberately kill unborn children. He must not advise immoral acts or immoral methods on the plea that they give relief or aid health. He must not help or advise people to evade the proper effects of sensual actions, either by medicines or instruments or other means.

*601. How should a doctor help religion?*

He should warn his patients of danger of death, that they may prepare for it, provided he can do so without unduly disturbing their minds or causing a new danger; and he should make it easy for patients to prepare for death according to their religious dictates.

3. OTHER PUBLIC SERVICES

*602. What duties belong to other public services?*

In every occupation the ordinary principles of

duty, truth, justice and charity must be observed; and each occupation has its special duties according to the nature of the work and the responsibility it involves.

*603. Give some examples.*

(a) Government servants are bound to work for the public good according to their office; to keep office-business private especially in confidential or secret matters; and they must set an example of integrity and impartiality, justice and fairness in all their dealings.

(b) Soldiers are responsible for the safety of their country; the officers by planning and ordering, the rank and file by carrying out orders to the best of their ability, even at all sacrifices to themselves.

(c) Railway servants and seamen have the lives and goods of the public entrusted to their care, and are bound to take every precaution against accidents.

(d) Custom and Revenue Officers are bound to carry out their duties faithfully, using such discretion in small matters as common sense dictates and reason allows.

(e) Contractors and civil engineers are responsible for the safety and soundness of the houses, bridges or other structures which they erect.

(f) Druggists are responsible for supplying only genuine medicines, and for care in making up prescriptions on which life and health depend.

(g) Those who provide public amusement are bound to arrange for the safety of their audiences and performers, and to exclude everything calculated to do harm to faith, religion or morals, or to injure the character of the public, and especially the young.

#### 4. THE DUTIES OF CITIZENS

##### *604. What are the duties of citizens in general?*

The duties of citizens in general are: (a) To obey the laws and regulations of the State; to make true and honest declarations when such are demanded from them, to submit to the penalties and punishments inflicted on them for faults in this matter.

(b) To respect the existing government and help to general order, loyalty and contentment.

(c) In case of grievances or hardships needing reform, they are allowed constitutional means of representation or election to secure improvements. But they must direct their efforts in such a way as not to disturb the public order, or breed discontent and disaffection, or cause sedition or revolt.

(d) In other words, while trying for improvement in one way they must not make matters worse in other ways, by upsetting the simple people, and infusing into their minds a sense of grievance which they would not feel if left to themselves. For in the general happiness and contentment of the people the well-being of the commonwealth largely consists.



(e) In criticising Government officials they are bound by the ordinary laws of truth, justice and charity. They must not accuse them falsely, or destroy their credit and good name by misrepresenting their acts and motives. Nor are they to conduct their politics by underhand intrigues, sophistries, deceptions, or by any unfair means.

*605. What are the duties as regards taxes?*

Where Government depends on a truthful declaration, and demands it, a citizen must answer the questions with honesty and truth and without evasion. Where no such appeal to conscience is made, it is not necessary to come forward with information. But the citizen must be ready to pay any just tax which is levied, without evasion or trickery.

*606. What about custom dues?*

Systematic and wholesale smuggling is immoral because it is against public order. As regards incidental articles carried in travelling, a passenger must allow search. If he makes a declaration it must be true, because it is immoral to tell a lie.

*607. Is it lawful to evade customs or other taxes by tips or bribes, or use of friendship or other secret influence?*

No, this is immoral because it induces the officer

to commit a breach of his public duty, and thus corrupts his morality.

*608. May a citizen break or neglect to fulfil the laws if he is ready to take the consequences?*

If the law enforces some principle of morality he is bound in conscience to keep the law, precisely for that reason. If the law is merely a matter of public order and discipline, it would be wrong to break or neglect it so far as it causes general or public injury. But if it is merely a personal matter which has no such wider effects, it is understood that such laws are not criminal but merely penal; that is: "You may break the law if you like, but must submit to the penalty if caught."

*609. Is it well to make use of one's liberty in such matters?*

No; the strict and faithful observance of all the laws makes for the general good; besides which, it is useful self-discipline, and makes for the formation of character and the spirit of duty and good citizenship. Laxity in any line weakens the character and deadens the higher sense; it leads to slackness in more important and necessary matters, and thus results in degeneracy all round.





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